



THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCI

10 March 1906

Number 10

Message and Method

*Rev. John Watson, D.D.,
Liverpool, Eng.*

Theology in the Twentieth Century

Prof. George W. Knox, Union Seminary

The British Political Revolution *Albert Dawson, London*

The Student Volunteers at Nashville

*An Account of the Fifth Annual Convention by
the Managing Editor of The Congregationalist*

Professor Peabody's Lectures in Germany

The Religious Life of Elizabeth Barrett Browning

Ella Gilbert Ives

What Bettina Stole. Chap. I.—a children's story

Annie Hamilton Donnell

The United Brethren View of the Union Movement

Bishop W. M. Weekley, Dayton, Ohio

A Full Table of Contents Will be Found Inside

New York

The Pilgrim Press
BOSTON

Chicago

LIFE GUARDS.—The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's should have its life guards. The need of them is especially great when the greatest foes of life, diseases, find allies in the very elements as colds, influenza, catarrh, the grippe, and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

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THE CONGREGATIONALIST

and Christian World

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Pastors Take Notice

We omit the usual subscription blank this week to call your attention to the series of topics and suggestions for missionary prayer meetings by Rev. E. H. Byington, of Beverly, Mass., prepared at the request of the New England Co-operating Committee. They are original, interesting, practicable and thoroughly modern, being based upon the idea of a missionary tour of the world in the Steamship “Williamstown.” See *Missionary Herald* for March and succeeding months.

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NEWS OF THE CAMPAIGN IN FIFTY CITIES

A glorious meeting at Salem closed the New England Campaign. Here the first missionaries of the Board were ordained, and the speakers last Wednesday sat on the identical bench where Judson and his companions sat in 1812. At the conclusion of Dr. A. H. Smith's address the audience of men stood and gave him three ringing cheers. The greatest enthusiasm prevailed, and the meeting voted with a shout to hold a missionary banquet for men every year. Ninety-four pledges were made amounting to \$650, and “the end is not yet.” Manchester, N. H., gave us a splendid welcome, and should be called one of the high water-mark meetings. Pledges were 143, amount \$729.78. On Monday the great Boston meeting was held in Tremont Temple, under the auspices of the Congregational Club. 1,800 men were present to hear Dr. Charles R. Brown, Dr. Arthur H. Smith and President Capen. No subscriptions were taken, but all carried away our cards. Two have been returned for \$1,000 each, and 20 others amounting to \$376. The Berkshire Fund gains three pledges and \$17, and stands at \$1,237. We have received by mail 67 other cards for \$1,924. Remember we are reporting here only extra gifts. The total pledges are 1,903, the total amount \$43,806.74. Secretary Creegan has started a subsidiary campaign in the Middle District, and the Interior District Campaign is now well begun. The next cities are Washington, Philadelphia, New York, St. Paul and Winona.

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THE CONGREGATIONALIST

Saturday
10 March 1906

and Christian World

Volume XCI
Number 10

Event and Comment

IN POINT of dignity, representative character, quality of platform speaking and influence upon the four thousand

The Student Volunteer Convention

or more delegates present, the Student Volunteer Convention at Nashville, last week, elsewhere reported, will take rank as one of the most significant religious assemblages ever held on the North American Continent. It has given ocular demonstration of the fact that our schools and colleges were never so warmly sympathetic with missions as they are today. It has revealed anew the efficiency and the potentiality of the remarkable organization which Mr. Mott and his coadjutors have built up for promoting missionary interest in the higher institutions of learning, and with a view to pouring during the next few years mighty re-enforcements into the foreign field. There is such a reality about this movement, such tremendous yet restrained intensity, such a realization of the needs of the un-Christianized world, such an abandon of self-devotion, and withal so much sanity and common sense that the Church of Christ in America and England may yet be surprised by what its own children are to accomplish in this very generation. Coming at a time when the Orient is seething with new life, and when the doors are wider open than ever before, this Student Movement may well challenge the respectful attention of the world, receive the warm support of the churches and spur Christians everywhere to an imitation of its fervor and its definiteness of purpose.

LAST WEEK'S *Congregationalist* was the largest number in its history, yet a great deal of material which seemed to

Aftermath of Our Ninetieth Anniversary

us important was crowded out. We print on another page of this issue a selection of letters from *The Congregationalist's* family written on the occasion of the ninetieth anniversary. A large package remains, some of them containing incidents and allusions of special interest, which we withhold only because compelled to do so by lack of space. These evidences of the inweaving of this paper into the private and family experiences of a great company of men, women and children are greatly valued by the editors. They would assure our contributors anew of the service rendered by their articles, several of which are mentioned in this correspondence. Especially encouraging are the abundant testimonies to the influence of the paper on children, and to impressions on the minds of many now in mature years, made in childhood and never forgotten. We send greetings to every

member of our large household. Among other valuable things left over is Professor Knox's forecast of the religion of the next ninety years, which arrived too late for the last issue and will be found elsewhere, also the letter from our London editor.

THE CAMPAIGN of the American Board now going forward so successfully has proved one point at least;

A New Front for Missions

namely, that the subject of modern missions is intrinsically interesting when properly presented to persons in sympathy with movements that are uplifting to the world. It has been a revelation to hundreds of business men who have attended the meetings in different cities to discover how closely the Christian propaganda is bound up with the great international issues of the day and what part our noble missionaries in foreign lands are having in helping to shape the future of the nations of the East just now coming to a consciousness of strength and opportunity. We trust this special campaign will do much to break down the too prevalent impression that missions are an enterprise apart from the best life of the modern world or that the story of missions when told by those who are pouring out their very life blood on the field is a tame one. We count this outcome one of the most valuable of the many gratifying results of this campaign. The reflex action on the churches thus aroused is as valuable as the financial gain to the Board, for no church or group of churches which have taken pains to prepare for the coming of the representatives of the Board or have discerned the meaning of this special movement, have failed to be stimulated. Indeed, some of our most conservative pastors and laymen at the close of the meetings have expressed to the secretaries of the Board their satisfaction and enthusiasm and to intimate their approval of this wide-reaching plan of arousing the churches.

AS THIS CAMPAIGN proceeds it is becoming more and more apparent that the benefit of this aroused interest

The Bearing on the Home Societies

in missions is not to accrue to the Board alone. We are glad that there is so good promise of obtaining for the Board the extra \$100,000 desired this year, but we believe its officers realize that in any wise view of the future the building up of our home missionary interests is absolutely essential in order that by and by there may be funds for the foreign field from churches that will fruit out of home missionary work. The Board has at least two special reasons for making this campaign

at the present time. This is the haystack centennial year and the various celebrations will naturally turn the attention of the public to the mighty work that has grown out of that famous prayer meeting. This, too, is a year of unprecedented popular unrest in the Orient and the world is more open to missionary approach than ever before in its history. In due time, and we trust before very long, will come the turn of the home societies to project their interests to the center of the stage. Indeed, already some of them are taking measures to recruit the sources of their incomes and we wish them well in all these undertakings. There is money enough in our Congregational churches to sustain and advance the missionary work at home and abroad. The appeal must be brought home to the heart and conscience and pocket-book of Christian men and women in all wise ways.

“ABOUT a quarter of the men who are strapped and stranded and show up here are college men,” says the

secretary of the Where Temperance Organizations are Needed Bowery branch of the New York

Y. M. C. A. The great majority of those educated men who become moral wrecks, he says, owe their downfall to drink. Bishop Ingram of London recently gave similar testimony concerning his experience in that city with university men who have become derelicts. He said that at that time he had no less than twenty men on his hands who had received degrees from English universities, whom he was trying to lift out of the slough of intemperance. Education doesn't make a man immune to the temptation of appetite, but it ought to make him more keenly aware of its danger than men of untrained intellects. Do the moral and spiritual leaders of our colleges and universities realize their responsibilities for impressing students with the importance of maintaining live temperance societies?

IT IS A FAIR principle, we believe, and one which we have often insisted on that no man has a right to use his ordination as a bait for commercial

Trading on Ordination

enterprise. When we get circulars from pastors, therefore, or home missionaries or men who have left the ministry because they could not make a living out of it, telling us that they have found an opportunity to make us rich and asking us to trust them because they have been preachers of the gospel, we feel like telling our readers to beware. A man who appeals to them to trust him with their savings on the

ground that he is or has been a minister is to be distrusted, if for no other reason, because his ideals of a profession which depends upon public confidence in its disinterestedness are not so high as they ought to be. There is, of course, no reason why a minister should not engage in business if he is called to leave the ministry, but there is every reason why he should not engage in business as a minister. The general rule that savings should never be put where one cannot watch them has double force when some one who "has been a home missionary for twenty years" is made a cat's-paw by some mining, real estate or plantation company. Home missionary experience and business genius are incommensurables. They may and often do coexist, but you cannot argue from one to the other. Because a man has business genius, you cannot argue that he is a home missionary—and the opposite is just as true. The latest circular of the sort which we have received comes from a "home missionary" whose name, we are glad to say, is not found in the Congregational Year-Book.

PRESIDENT ROOSEVELT again has made it his business as a peacemaker between warring classes to intervene in the strife between owners and miners engaged in the vast bituminous and anthracite coal business. He has let John Mitchell know that the public for which he speaks cannot view with complacency or toleration any open war between miners and owners. Somehow they must come to terms. In addition to his influence making for compromise and peace, the Steel Trust with its vast purchasing power and demand for fuel, has informed those companies mining coal, from which it usually buys, that it must not be deprived of its fuel. Contracts involving vast sums must be kept. Mills must be operated. Fuel must be at hand. Ergo mine operators must not resort to a policy hostile to the Trust's interests. In short, the Trust says we prefer to pay higher prices caused by concessions to the miners rather than cease producing steel. In consequence of these new factors in the situation, the outlook for settlement of the dispute between the disputants is brighter. Divisions now exist within the mine owners' ranks, as among the miners; and a new discussion of terms of settlement must come.

TUSKEGEE INSTITUTE brought together two weeks ago at the fifteenth annual Negro conference, farmers representing nearly every county in the Southern "Black Belt." Principal Booker T. Washington as usual, presided, and by his apt questions held the participants closely to their subjects and prompted many questions by others, which brought out interesting facts. The first day was the conference of farmers, giving them an opportunity to study at first-hand the forces working among the masses of the Negroes, either to lift them up or drag them down. The second day was the conference of the workers, those engaged in some way in Negro education. These took their theme from the farmers' conference and sought to reduce the facts

there brought out to some sort of system. Every Southern state and nearly every important Southern school were represented. It was shown that the higher institutions were furnishing the teachers for a large portion of the schools and that secondary schools were springing up in increasing numbers and doing more and more valuable work. Teachers and students extend their influence in their communities and counsel the people how to help themselves. Dr. Washington gave a typical illustration by describing the Canadian Agricultural School at Guelph, which has established excursions, bringing farmers to the school to study its practical work. A traveling dairy or wagon, also goes about the country and takes the school to the farmers. This Tuskegee Conference, with its many local conferences is doing a service of high value as a school extension movement for the Negroes of a large territory.

THE UNITED STATES SENATE at last, after proving for years a stubborn foe of the measure, has passed the Pure Food Bill, which carefully guards against adulteration of foods and medicines, and imposes penalties which will be deterrent. Special business interests so long have had power enough in the Senate to defeat this measure for the public welfare that it is a happy omen of better days that at last general interests have triumphed over the cupidity of the few. Evidence of a converting character has been coming from the Government's own chemists and food experts of late years which could not well be scoffed at; and moreover the plain people have been getting hot against fraud in general, and especially fraud that shortened their lives and ruined their digestion. What with legislation of this sort going on our statute-books, with the crusade against patent medicines rising in volume, and with saner notions of diet taught by men like Horace Fletcher and Dr. J. H. Kellogg coming into vogue, the people's longevity record promises to grow higher. Incidentally, certain publishing and commercial interests will suffer temporarily, but in the long run will gain. Wealth derived from fraud never is truly profitable. The measure has still to be voted on by the House.

AN UNDERFED, imperfectly nourished child cannot engage on equal mental terms with a child that is abundantly nourished. Robert Hunter's book on Poverty and Mr. John Spargo's more recent book on The Bitter Cry of the Children, have impressed upon us that even in this country, with all our wealth and altruism, there is much to do in our school administration by way of caring for the physical welfare of pupils if we are to have adequate results in mental development and attainment. In England, where the congestion of population is greater and the number of the poor larger, the problem is more acute; and the General Committee of the National Free Church Council, through its sub-committee on social reform, has just committed the Free Churches to the platform that "either by private subscriptions or

out of public funds meals should be provided for necessitous children in the public elementary schools." The first bill introduced in Parliament by the new Labor party has for its object public provision of food for underfed children coming from homes of poverty or ignorance, and both the Minister of Education, Mr. Birrell, and John Burns have announced that the Liberal Ministry will stand back of the measure.

MAY TENTH has been announced as the date for the Douma or National Parliament of Russia to assemble, and it bids fair to have within it a very representative group of men, inasmuch as recent decisions of the Czar and Count Witte have made it clear that they are successfully overcoming the resistance of the reactionary party near the throne and are committed to abolition of the autocracy. In consequence all the various groups of electors with a multiplicity of points of view are now at work enlisting voting strength. —John Morley, Secretary of State for India, has rendered a decision on the vexed question of civil versus military supremacy in India, which seems to satisfy both Lord Kitchener, head of the army, and Earl Minto, the viceroy. But it does not please Lord Curzon, the recent viceroy, who insists that the policy as amended still subordinates the civil to the military power. —Russia has used her influence to mediate between Germany and France in their dispute over the Moroccan situation, but with no tangible results. A test vote last week leading up to but not settling the crucial point of dominating police authority in Morocco, which France claims, shows that Germany has only Austria and Morocco on her side, and that the other Powers are against her. Some claim that she will hold out until the last moment and then accept—nominally grudgingly, but secretly gladly—the superior rights of France in Morocco, and will then turn around and use the same argument with the Powers respecting her superior rights in Holland which they have supported France in asserting in Morocco. Sooner or later Germany intends to absorb Holland, and the only question to be considered, according to her, is the time and the manner. Therein lie probabilities of war, if Germany is really seeking it, though we doubt it, for her navy is far from equal to the task of meeting both France and England.

Reference having been recently in this column to the statement of an ex-engineer of the Isthmian Canal placing upon Secretary of War Taft the responsibility of stopping Y. M. C. A. work in Panama, lest he should "offend Roman Catholics," it is only just to cite Mr. Taft's own language in the matter, found in the Report of the Canal Commission just published (Senate Document, 127):

The commission has been exceedingly solicitous concerning the conditions as to morality and decent living of those whom they are gathering into settlements along the line of the canal on the isthmus. They are furnishing schools, and have now in their pay six or seven pastors of the different churches to which the laborers belong, including the Roman Catholic Church, the Methodist Church, the Baptist Church, the Protestant Episcopal Church, the Presbyterian Church, and the Sal-

vation Army. Eight buildings have already been assigned for religious purposes, etc.

A Lenten Message

"The Spirit driveth Him into the wilderness."

Perhaps even Jesus would not have sought that wilderness voluntarily. Untrodden solitudes, the pathless waste over which storm and darkness might brood to increase its dangers, the peril of wild beasts—why should he go out there alone? He was a man often weary, a man whose time was swiftly running out. It is conceivable that even Jesus would not have chosen the wilderness.

How much less do you and I choose ours! But every human soul that knows the conflict of life, that has ever really opened its eyes to the austere realities of existence, spends time in the wilderness. It is the common lot. Christian or not, the wilderness is a part of adult experience. The wilderness of grief and loss and pain and tears, the wilderness of doubt and incomprehension and despair, the wilderness of injustice and inhumanity—into these we go, thrust forth by some unrecognized compulsion, to take our turn in strife with rampant evil, with the sin whose terrible onslaught brings our souls to the death-grapple.

Ary Sheffer's great picture of the Temptation of Christ represents no flaccid, obsequious, suggestive Satan. The dark figure stands matched against the slender radiant form of Jesus upon the summit of the world, and his attitude is one of dauntless power and command. He is the incarnation of physical and mental force. His mighty muscles show the power of the body as his keen eye and strong brow betray the intelligence of the mind. And opposed to him is the form of One who was to conquer by spiritual might alone. The slender frame, the quiet eye, the unimpressive pose are all emphasized in order the more strikingly to portray the vivid force that burned as a "spirit of fire in a shell of pearl."

The difference between the Christian and another man is not a difference of Tempter or of wilderness. It is the same Power of Darkness, the same land of desolation and conflict which Jesus knew.

I know as I know my life
I know as I know my pain,
That there is no lonely strife,
That he is mad who would gain
A separate balm for his woe,
A single pity and cover,
For the one great God I know
Hears the same prayer over and over.

The difference lies in the compelling Spirit and the angelic ministry. One man stumbles into his wilderness through ignorance or misleading; the beasts assail him; he is their prey, and he hears no faintest rustle of an angel's wing.

Another goes with eyes open, knowing that he is driven there by the merciful Spirit of God—the God who "educateth" those whom he loves. He has submitted always to the leading of that mighty Hand. On into the darkness, under the shadow of the gathering storm and the coming night he walks, serene in the knowledge that it is God's way, therefore he must tread it bravely, patiently, courageously. The temptations surge in; the doubts and terrors, the pain and

suffering are so many ravening beasts. He dare not stop to question or to wonder how he, a child of God, came to be in such case, he who has so often prayed for shelter and for safety; he can only pray and struggle, and if he pray and struggle well, if he refuse to doubt the God whose pity and justice are hidden in impenetrable darkness, if he cling to Him who wept and was weary, who was alone and misunderstood, who was despised and rejected, he too, wins the great fight, and knows the ministry of those angels whom God sends to bear in their mighty arms the soul that is spent with victory.

China and Missions

The Chinese Government has acted promptly in ordering punishment of the guilty involved in the recent massacre at Nanchang, which was plainly due to the evils which result from French Roman Catholic interference with native administration. All Americans escaped and have been brought in safety to Kiukiang. News also has come of riots in Honan, but until more explicit information comes we shall not know the gravity of the situation there.

The reports as to the Empress Dowager's health and safety have to be taken with a grain of salt, and yet it must not be overlooked that she is by no means young and lusty, and that considerable of the ferment in China today is due to an anti-dynastic revolt. A second group of commissioners from China, en route to Europe to study governmental conditions and report on needed Chinese reforms, has landed in this country, with rumor already rife that while on the Pacific marked differences of opinion arose which will break up the special embassy.

Most interesting to our special constituency is the report that with the present anti-foreign outbreak has come the natural and inevitable demand, just as it came in Japan, that the Chinese church must be independent of all foreign control. It is a logical development of an anti-foreign crusade, and in due time, under normal conditions, probably will have to be granted, just as to a degree it has been by several of the Protestant churches in Japan. But the day, conditions being normal, is yet afar off. Should there, however, be a general revolution, or a very marked conflict between the Chinese and Occidentals, it may become a movement calling for immediate consideration.

Of one thing we are confident, namely, that come what may in China, the graver crisis which our mission boards must face, as national and racial self-consciousness increases, will demand from the Protestant forces a minimizing of all secondary differences of opinion and some of those which hitherto may have been considered fundamental, especially as to polity, and will call for a shoulder to shoulder, united front against the forces hostile to Christianity. The eminent commissioners who were recently in this country spoke fair words about missions, and the Empress Dowager seemingly has modified her former hostility; but there are those in China, potentially powerful and likely to be conspic-

uous in the coming reconstruction, who are radically opposed to all Christian propaganda, and who are disposed to deal vigorously with emissaries of Christianity. Unity of spirit and unity of institutional life, so far as may be, will better fit the Christian forces to meet the coming storm, if storm there must be; and quite as necessary also is it that the missionary propaganda be carried on with a minimum of interference with Chinese civil affairs or domestic customs. Policy as well as principle demands this, and the course of the Roman Catholic missionaries in China, backed by France, in interfering with Chinese judicial and executive procedure must be held responsible for not a little of the present uprising, and for loss of life and property.

"Caring for One's Own"

A collection of over \$1,000 at the Old South Church, Boston, recently taken, together with the utterances of the pastor of that church, Dr. George A. Gordon, mark an epoch in the church's history and in the history of Boston Congregationalism. Along with continuance, so far as it seems best, of the traditional generosity of this society and church to the agencies of the denomination at large—foreign and home missions, etc.—there now is to be regular giving to and loyal co-operation with the Congregational Church Union and with the movement for strengthening Congregationalism in Greater Boston.

This has been the informal attitude of the church for several years past, but it now becomes the formal attitude, and has back of it the rational conviction of its leading men that the time has come for Boston and New England Congregational churches to think for a time of themselves, of conservation of their own energy, and of their own future. The social and ecclesiastical state of flux and recrystallization now going on in a section once dominated supremely and still dominated effectively by the older racial stock and by the original polity, is one not without its challenge from Celts and Latins and from adherents of Episcopacy, Roman and Anglican. To meet this challenge calls for action, for fellowship, and for leadership.

There often comes a time in the history of a local church or a denomination, as with individuals, when highest duty calls for self-protection, in order that later there may be fuller self-expression and richer service to fellowmen. It is the height of folly for churches to continue to give lavishly to foreign missions if they are verging on debt, or on extinction for lack of substantial institutional health at home.

To say this just now is not out of place, even if the denomination as a whole is facing a call to minimize its denominationalism for the sake of larger fellowship. At any time it is always in order to remind men and institutions that their wisdom may lie in self-protection and self-preservation. Such times are not as numerous perhaps as those when self-surrender and self-forgetfulness are called for; but still they come, and it is gratifying to find the Old South Church formally indorsing a movement which

has for its motive the conservation of Congregationalism in Greater Boston, to the end that in the future as in the past our churches may be able to send forth their gifts to the West, the South, and the continents beyond.

Jesus as a Friend *

The friendships of Jesus, so far as we have hints and glimpses of them, belong to the period of his public ministry. There is a suggestion in the simple narratives from which on careful reading it is hard to get away, that his earlier life had in it a large element of loneliness. They did not understand him—how could they understand him?—these playmates of his childhood, these devout and intent, but not large-minded inmates of the home in Nazareth. In the earlier stages he did not fully understand himself. And when his vision of what life must be worked itself clear, it was something which he could not share, even with Mary, to whom he was so good and intimate a son. Some boys lean on their mothers and take direction from their affectionate ambitions and ideals, but after the hour when they found him in the temple wholly intent upon his Heavenly Father's business, we must think of Mary rather as the one who leaned and learned in higher things and with all her love felt that this first son of her heart somehow stood apart and alone.

So true is it that the highest type of friendship requires likeness of spiritual atmosphere. Jesus gave all he could to every one of that household, but his giving was limited by their lack. You cannot pour a quart from the most abundant spring into a pint cup. Jesus gave James and Jude all of himself that they could grasp and understand and "nevertheless his brethren did not believe on him." They were blinded by excess of light. Something was lacking, they felt, and it was true; but the lack was in themselves and not in him. With the disciples who came to him from the enthusiasms of John's wilderness ministry, on the other hand, there was community of purpose, however far behind they lingered in the way. And most of all in Peter, James and especially in John, who joined fiery energy with contemplative love, he found companions of his spirit.

Was there ever a man upon the earth who inspired such love and hate? The Pharisees and scribes denied their dearest principles and fawned like dogs at the hated feet of Pilate to send him to the cross. Thomas cried, "Let us also go that we may die with him." Peter followed in spite of fear into the very den of his foes. Zacchaeus at the first acquaintance reversed his mode of life, Matthew left his tax-gathering, the sons of Zebedee their nets, Mary of Magdala her sins. The secret of this love and hate lay in his singleness of aim and simplicity of love and truth. As the magnet at once attracts and repels, so Jesus drew to himself those who had capacity for becoming like himself and repulsed those who had no such capacity.

*Prayer meeting topic for March 11-17. Jesus as a Friend. John 11: 1-44; 21: 15-25. Why did Jesus arouse such love and hate? What does his friendship mean to us? How may we cultivate and make the most of it?

In such an atmosphere of faith and communion we are to find Christ's friendship the central experience of our lives. As a great friendship enriches all other relations, becoming a spring of refreshment to the soul which is not only full but overflows, so the friendship with Christ arms us for true relations with all other friends on earth. He is the third who brings a touch of the infinite and eternal into all earth's dual relations. In cultivating his friendship and living in its atmosphere of faith and joy and hope, we are doing the most that is possible for him, for the world and for ourselves.

Prize Offer

Wishing to enlarge the numbers of contributors to our Children's Department, as well as to stimulate those who are already writing for it, *The Congregationalist* offers a prize of \$20 for the best short juvenile story, not exceeding 1,600 words in length, suited to children from ten to twelve years of age, and a second prize of \$10 for the next best. The contest will be open until May 1, 1906. We reserve the right to publish at regular rates any manuscript submitted. No manuscript will be returned to the author unless postage is inclosed. Address Children's Department, *The Congregationalist*, Boston, Mass.

In Brief

No more convincing proof could be desired of the new and better era of Christian fraternity and denominational good will on which the American churches have entered than is furnished by the last issue of *Zion's Herald*, New England's able and enterprising Methodist weekly. Dr. Parkhurst, the editor, not only furnished to his readers last week an extended historical sketch of *The Congregationalist*, and used the cover page of the *Herald* for reproduction of photographs of four of the editors of the paper, but he also supplemented these acts of courtesy with words of appreciation for us as a newspaper and as an exponent of Christian journalism which were more than kind and we fear undeserved. There was a time, not many years ago, when this display of fraternity would not have been possible. Arminian and Calvinist not only combated each other's theology, but disparaged each other's attainments and made the columns of religious journals the arena for a display of sectarian and personal animosity which were lamentable at the time and which are mortifying to recall now.

A movement for the consolidation of Southern Methodist papers is coming to a head. It is quite generally admitted that the present multiplicity and rivalry have no justification and that it is a waste of money and effort to endeavor to maintain so many journals.

The published report of the Book Committee of the Methodist Episcopal Church shows a loss of \$21,000 last year on the *Christian Advocate*, the official papers of that denomination. But the profits on the sale of books were much more than enough to offset the losses on newspapers.

Our somewhat younger contemporary, the *Presbyterian* of Philadelphia, has just celebrated its seventy-fifth anniversary. The type of Presbyterianism which Philadelphia and Princeton Seminary produce has had in this journal adequate exposition these many years. Its second editor was one of the famous Alexander family—James W.

The current discussion concerning patent and proprietary medicines has already gone

so far as to need a quieting and restraining hand. Not all drugs are damnable, but we agree with the *Watchman* that it would be wise for the legislature to pass a law requiring every package of medicine, whether sold by druggists or others, or furnished by physicians' prescription, to have on it the correct statement of the contents in plain English.

For years a certain firm of well-known bakers in New York City has distributed bread to the needy at midnight. About to move the firm announces that it will continue this custom, believing that it has brought good luck and prosperity, and that in many cases the aid given has been appreciated and formally acknowledged later when many of the recipients have regained prosperity and self-support. This is bread cast on the waters to be found again.

Racial strife between whites and Negroes in Springfield, O., has been so acute during the past week, resulting not only in taking of life but destruction of property and persistent display of the mob spirit, that the State Militia has been called out. This is not the first time that this town has figured prominently in a way to the disgrace of the commonwealth which did so much, through its great men, to put an end to slavery and establish the civil rights of the Negro.

The special services connected with the Lenten season, which began last week, appear to include more union meetings of the various denominations in local communities than ever before. The suggestions for local co-operation which originated with the Massachusetts State Association of Congregational Churches and the Episcopal Convention of Eastern Massachusetts have been adopted and are being recommended by the council of the Massachusetts Federation of the churches.

A Presbyterian pastor in Texas, recently on the theological grill under charges of heresy, was asked to put in writing his answers to one hundred and twelve questions. One of these ran thus, What is your explanation of the passage which says that Balaam's ass spoke? to which he replied: "There is no trouble about the ass speaking. The only difficulty is in understanding the language. In this case Balaam understood." Nowadays the ass oftener fails to understand the prophet and kicks at him.

Among things found in searching our repository in connection with our ninetieth anniversary is the following by Henry Ward Beecher, in the *Christian Union*, Jan. 2, 1872, giving his estimate of the exchanges of that journal which he then edited:

The Congregationalist of Boston is the bay formed by the confluence of the old *Recorder* and the *Puritan*. It is a religious paper, so excellent that, once in a family, we do not see how it easily could be got out again. It is one of the few papers that we always examine. As its name indicates, it advocates the Congregational polity and the reigning New England theology, but not with undue prominence nor unseemly intensity. Its news is well selected. It has special ability in historical and ecclesiastical directions.

Personalia

Burglars have robbed the home of Ira D. Sankey.

Begin to get ready to celebrate Rembrandt's tercentenary next July 6.

Mark Twain's latest *bon mot* is this, "To be good is noble, but to teach others how to be good is nobler—and no trouble."

Father Gapon has been disclosed as in the pay of the Russian Government as leader of the Russian Moderate Labor party.

Thomas Spurgeon of the Metropolitan Tabernacle, London, will preach in Tremont Temple, Boston, during July and August, 1906.

Rev. Dr. William E. Griffis has a course of six lectures on The Evolution of the Japanese Nation which he is glad to deliver in whole or in part.

Prof. J. Rendel Harris, the eminent Friend and Cambridge University professor of Syriac, has been elected president of the Free Church Council of England and Wales for 1907-08.

Richard Henry Dana of the Massachusetts Civil Service Reform Association says that the worst rings and the most graft in Massachusetts are found among the county officials.

Rt. Rev. Dr. Juan Bautista Castro, archbishop of Venezuela, recently rebuked the clergy for immorality. Efforts to poison him through the wine used in the mass have followed.

Madame Schuman-Heink, well known to music lovers in this country, has been granted by the German courts possession of her sons and the fortune she earned for her dead husband.

President Woodrow Wilson indicts the automobile as the greatest breeder of socialism in this country, because to the average man their owners' use of them is typical of the arrogance of wealth.

Rev. Dr. P. T. Forsyth, in a recent lecture at Manchester University said that old party issues in England were dissolving to recrystallize upon two leading lines of Imperialism and Socialism.

Indiana has a fine, vigilant, courageous chief magistrate in Governor Hanly, a man of the Folk type, who has been speaking true words of "the treason of peace," of which so many citizens are guilty.

Father Martin van De Lear, a Roman Catholic priest, always had stood for cheaper funerals for his Chicago flock. So when he died recently, his admirers traveled to the cemetery in trolley cars.

The death of S. P. Langley, secretary of the Smithsonian Institution, Washington, D. C., removes one of the ablest of our scientists, both as an investigator and as an administrator. His interest in aerial flight during recent years had been unremitting.

Professor Ostwald of Leipzig University, who recently was lecturing in this country, returns home with the impression that there is altogether too much concentration of attention on athletics in our academic institutions and too little on aesthetics and the intellectual life.

Prof. H. C. Ernst of the Harvard University Medical School announces that he has perfected apparatus by which bacilli may be photographed alive, and thus a record of their development made and kept. It will have a far-reaching effect on bacteriology and the allied sciences.

Rev. Dr. William Lyon, reviewing Prof. William N. Clarke's last book of lectures delivered at Yale, in connection with his other books, uses superlative terms in describing their charm of style, beauty of spirit and triumph of constructive thought therein displayed; and as a Unitarian, Dr. Lyon adds: "Would that 'orthodoxy' had always been such! There would have been no 'liberals.'"

Having regained his health, and being exempt from regular pastoral work, John Watson (Ian MacIaren) has resumed literary work, and in the latest *British Weekly* we begin to get again those inimitable studies of Scotch clerical life which will make his name immortal so long as there are men and women who love a record of the beautiful in lives which are humble but true. Other articles are promised for *The Congregationalist*, one of which appears in this issue.

A Men's Mass Meeting

Under the auspices of the Boston Congregational Club, a mass meeting of men almost completely filling Tremont Temple, was held on the evening of Feb. 26, at which stirring speeches in behalf of foreign missions as conducted by the American Board were made by Rev. Charles R. Brown of Oakland, Cal., Rev. Dr. Arthur Smith of Shantung, China and President Capen of the American Board. Stirring hymns like Onward, Christian Soldiers and The Church's One Foundation, were sung with a vim and volume of tone that was inspiring, and the total effect of the meeting was such as to lead Dr. Arthur Smith to say that it was the most significant and hopeful event he had witnessed since coming to the country. All the churches of Greater Boston were represented by their leading laymen and by their clergy, and Hartford, Ct., had a representative in President Mackenzie of the seminary. President Samuel Usher presided with tact and made apt introductions, and Rev. Dr. Reuben Thomas of Brookline offered a prayer which prepared the way for a greater uplift from the speeches.

Dr. Brown of Oakland lived up to his reputation as sagacious, shrewd, inspiring pleader for ideal causes, his mingling of wit and wisdom, eloquence and hard facts gripping the audience. He made it clear that California Congregationalists have special reasons for interest in the Christianization of Japan and China; that they are feeling profoundly the Macedonian call from Asia's millions; and that they already have begun to increase their giving to the Board in a very material way. A gain of ninety-three per cent. in three years is the record; and they are aiming to bring about contributions of \$1.40 per member in the present emergency which would make them square with the \$1,000,000 fund. Vast as are the home missionary problems of the California churches they are rising to the call for help abroad.

Dr. Brown believes that there never has been a time when it would be easier for Christians to give to non-Christian peoples their best contributions of civilization. We have a better and simpler theology of religion to go out with, a better and clearer theory of what the Bible is and is not, for its earthly and its spiritual elements are more clearly seen. Never was there such a spirit of Christian unity. Never had we better educated, more amply endowed and finer specimens of manhood and womanhood to send forth as missionaries. Dr. Brown does not approve of the appeal for missions which bases it on the material advantages to be gained from extension of commerce which follows missionary pioneer work. Better far the old idealism, touched with the spirit of Christ, which adopts as its motto and motive for missionary giving, the old call to arms, "It is the will of God." He denies that we are a materialistic or selfish people, and anticipates ampler proof of our spirituality and our generosity in coming year.

Rev. Dr. Smith differentiated between the self-centeredness and self-satisfaction of the Orient and the other-selfness and proselyting spirit of the Occident. He believes that the splendid qualities of Asiatic peoples make it certain that they have been created and preserved by God for some larger purpose. The Chinese character especially, with its solidity and its indigenous type of civilization he is confident will do wonderful things when it is touched with the Christian spirit and when the Chinese nation emerges from its present era of self-inspection and reformation. He foresees no such terrible outbreak as came in 1900, but he does expect trouble here and there. His speech at the last was a frank expression of regret that the Board had fallen relatively behind other societies in its work in the far East, owing to distraction at home caused by controversies over unimportant matters of theology. Exempting the Board's officials from blame, he rebuked its constituency for its fail-

ure to keep the interests of the field in mind and for lack of the spiritual power which alone furnishes the will to give lavishly.

President Capen followed with a statement from the Board showing how its cry for aid was due wholly to expansion of its opportunities which could not be rejected, rather than to any policy of expansion for expansion's sake.

The meeting of the Boston Club, following its monthly dinner in Lorimer Hall, was notable for the winsome and firm handling of a delicate theme by Dr. Julia Plummer, who set forth the splendid service rendered by the Talitha Cumi Home for women in distress, who need shelter, love and redemption to sound, wholesome womanhood; and for the various committee reports indicating that the new administration of the club is disposed to know why the club exists and what it may best do to justify its existence.

A Federated Tribute to a Retiring Pastor

The last days of February were eventful to the First Congregational Church of Washington and to Rev. S. M. Newman, D. D., who retired from the pastorate at the end of twenty-one years of service here and of thirty-five of continuous preaching.

On the 23d the church gave a reception to Dr. and Mrs. Newman. After a solid hour of hand-shaking brief exercises were held in the church, Mr. Justice Brewer presiding, and the full choir present. Among the audience were clergymen of different denominations, and upon the platform the speakers: Hon. H. B. F. Macfarland, one of the District Commissioners; Mr. Charles F. Weller, secretary of the Associated Charities; Rabbi Stern of the Washington Hebrew congregation and Rev. D. J. Stafford, D. D., of St. Patrick's Roman Catholic. The three last named minister to interests in the same locality as the First Church, and the group was a fine example of sympathy and brotherhood in high ideals, for which Dr. Newman has always stood. Each man spoke briefly and sincerely. Commissioner Macfarland for the residents of the capital said that Dr. Newman's influence upon civic life has been strongly felt. Mr. Weller said that the broad spirit of the church stood for the policy of its pastor. Rabbi Stern recalled the time when his congregation was homeless on account of rebuilding, and the Congregational church opened its doors to them. He said that he regarded the retiring pastor as the ideal minister—impassionate, forceful, scholarly.

Father Stafford said that he had watched with interest the work and growth of his neighbor's church, that a cordial bond of unity and brotherly feeling existed between them, and the best wishes and prayers of the people who worshiped on the opposite corner would follow him. Justice Brewer spoke feelingly of the long and arduous service of his pastor and of the sorrow at the parting. As he concluded, two wee girls brought to the platform flowers and a vase of gold coin—over \$1,000—as a gift of love and appreciation from the church. Immediately the choir and audience were on their feet singing Auld Lang Syne. It has many times been said of him that Dr. Newman never fails to rise to an occasion, and the right words came to him in his brief response, which he said must be his farewell, as he could not hope to give a survey of his work the following Sunday.

Dr. Newman's last sermon was a very strong one and the evening address was followed by an audience that pushed its way up the aisles for standing room only. It was announced that Rev. Charles Hall Everest, D. D., would supply the pulpit and act as pastor till a successor to Dr. Newman is secured.

The dismissing council met on the 28th and passed resolutions of high appreciation and affection for Dr. Newman and deep sympathy for the church.

L. C. W.

Message and Method*

By John Watson, D. D., Liverpool, Eng.

When one proposes to discuss in a plain and frank fashion the question whether sermons should be read or delivered, he is not obtruding the technique of a profession: he is dealing with a matter of public interest. While only very foolish laymen meddle with medicine, every second person is a theologian, and while barristers only address a few jurymen, the minister of Christ has the nation for his jury. When people debate theology they are within their rights, for they are not intruding on the science of a closed profession; they are occupied with the principles of their own religious life; and when people have views on the method of preaching, they are stating their wishes on a matter in which they are vitally concerned. They are entitled to be heard, and, so far as possible, met, and any indifference of the pulpit to the opinion of the pew is more than a mistake, it is a wrong. Only it is desirable that hearers should understand the situation, and should not be led away by erroneous ideas. It would also be useful that men studying for the holy ministry, and young ministers whose habits are not yet fixed, should consider the form of pulpit address with care and intelligence. And the object of this article is to state the facts in the case and to estimate their meaning.

THE SPONTANEOUS UTTERANCE

As there is much confusion in the public mind on the whole method—for instance, the use of the phrase *extempore*, which with some people means a sermon not prepared, and with others a sermon not read—let us fix in our minds that there are four methods of preaching. The first is *extempore*, in the true and rigid sense of the word, that the preacher should neither read nor write nor prepare his sermon, but should say in that hour the things which God had given him. One is tempted to condemn this method without delay or reserve, and to prophesy that the result will be unredeemed nonsense, and this not because he does not believe in inspiration, or doubts that in their black straits martyrs were directly taught of God, but because he cannot forget the limitations of speech and thought. And yet we must not be too sweeping in our judgment, or refuse to admit exceptions. When I was a country minister, my neighbor towards the lowlands, one of the most learned and unworldly men of my experience, had come to preach the thanksgiving sermon at Monday service, after the administration of the sacrament, and as we walked through the garden he asked what subject, out of several he mentioned, I thought he should take. As I was anxious that a very solemn and edifying season should be brought to a fitting close, and as I myself spent every week in a frenzied agony of preparation with mind and hand, I was horrified, and demanded whether he had no sermon ready. No, he had none, but he would have one before he read the lesson. When he read,

"Now are we the sons of God," I knew from the ring in his voice that he had found his text, and a little later we all knew that he had also found his sermon. For the space of nearly an hour he poured forth treasures of spiritual truth, both old and new, with the utmost lucidity, and with no little unction. This simply meant that the door in the threshing mill was opened, and the gold streamed out on the floor of the corn room; that while others distribute what they have laboriously fetched from the cistern, this man turned on the main. But how many of us spend eighteen hours out of twenty-four reading the most feeding books in theology of all ages, and arranging the harvest in his mind? Once a minister of the Higher Life School was my guest, long after I had left the country and come to the city, and while I toiled at the table in my study he used to lie on the couch, his eyes fixed on some distant sight, absorbed in meditation. Suddenly he lifted his head and looked at me. "My dear brother," he said, "I see you are still in chains; can you not trust your Master?" Under his advice, I spent the next week visiting and reading my Bible, and on Sunday preached on a text "laid upon" me an hour before service—with painful results. But then I was not a mystic living apart and coming forth once a week from the secret place of God.

THE MEDITATED ADDRESS

The second method is to prepare carefully, but not to write, at least more than a few notes. This was the plan of Beecher, Parker, Spurgeon and F. W. Robertson, and wisdom is justified of her children. It has two patent advantages, and the first is felt in the study. To be relieved from the manual drudgery of writing is like the emancipation of a slave; to be free to read eight hours instead of writing is adding so much knowledge to one's store. One resents the mechanical penwork when old favorites are beckoning from the shelves, and new books are clamoring for notice from the side table. The other reason is felt in the pulpit. To be independent of a set form of words allows flexibility, so that the preacher can suit himself to the environment of the congregation, can yield to a mood of the hour, can avail himself of an illustration which has suddenly occurred, or, carried away with spiritual emotion, can make an appeal to the people, from heart to heart, which could not have been written in cold blood. If any minister resolves to follow this plan he must be on the watch against two dangers. One is a slipshod style of speech—penurious in vocabulary, infelicitous in phrases, shambling in grammar, and void of dignity. One eminent minister, who did not write his sermons, told me that he always composed, say, a thousand words, every week with the utmost care, shaping his style, now on one master, now on another. He was ever enriching his reserves of speech and acquiring that mastery which summons words at a speaker's will and bends them to his purpose. There is also the risk

that one who does not write should be diffuse and disconnected in thought. When the sermon is in the mind only, and has not been extended sentence by sentence on paper, one is never so sure that it holds together, that, in fact, it is a chain, and not a handful of links. And although naked argument is pedantic and wearisome, disconnected thought is intolerable, and has no force with any person. "A gude, earnest, ramblin', haverin' body," was the unhesitating judgment of a rural sermon-taster on a minister distinguished for his wealth of pious sentiment and hysterical appeal. And Mr. Erskine of Linlathen, after hearing a discourse of devout intention and sustained irrelevancy, said, with sad seriousness: "Evidently a sincere man, but" (after a pause) "the human mind craves for a nexus." Most men have no guarantee that their sermon has a nexus unless they put it to the test of writing. And they are especially apt to be turned from their purpose, and to follow will-o'-wisp into strange places. "A sound and edifying preacher," my dear father and colleague, Dr. Samuel Miller, used to describe a friend, "provided no bumbee crossed his path; if so, he would run after it for the rest of the sermon." But bumbees make their distracting appearance in written sermons also; they may even be found in some men's heads.

THE PULPIT PHONOGRAPH

The third method is to write the whole sermon and to deliver it without using the paper. The idea here is to secure the advantages both of writing, viz., accuracy of thought and finish of style; and of delivering, viz., freedom of manner and contact with the people; and in many cases it is successful. But that depends on the process between the paper and the preaching. One may simply set to work and by sheer labor commit the actual words to memory, and then reproduce them in the pulpit. This is pulpit phonography, and it is a rather hollow and artificial performance. The last day will alone declare the pitiable toil of Saturday and Sunday mornings, when a minister in former days was memorizing his sermon to the amazed birds in his garden, who did not flock to him as to a late-born St. Francis of the Secession Kirk, or to his awestruck housekeeper, who tiptoed through the manse to the booming of the voice in the study. The Seceders are said to have virtually forbidden read sermons, and one candidate for ordination, to show what he could do, not only repeated his sermon to the delighted Presbytery, but also the chapter of the Bible, which, as a work of supererogation, carried a surplus of merit. Ministers, as the years passed and their memories weakened, practiced devices which were much admired in professional circles for their adroitness—such as having a sheet in the Bible with catch-words in large letters to start off paragraphs, or pinning the pages of the sermon in different places of the Bible, and arriving at them under pretense of quoting edifying passages. So long as

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the watchful congregation did not see the leaves of a manuscript turned they had no proof that the minister read, and I have heard one good man (not a Seceder) boast that he had been forty years a minister, and even his elders did not know whether he read or not. Such expedients were miserable—destructive of morale, and futile in action. No sermon can be quite sincere when the preacher is reeling it off with his eyes fixed on some selected spot, and his mind fumbling for the next head, and one hopes that this ancient habit is coming to an end. What is quite good, and the writer has found in his experience very useful, is to write his sermon as carefully as he can, to read it over slowly on Sunday morning, to lay it aside, and to speak in the pulpit in perfect independence of the manuscript. It is not likely that a preacher will be altogether unreasonable in the pulpit if he has satisfied his own mind on paper, or that he will fail in respectable speech if he has expressed himself on this very subject a few days ago. The argument may take another shape, or the words may be changed, but neither will likely be of less effect.

THE WRITTEN WORD

The fourth method is to write and then read the sermon, word for word, and this is perhaps the most logical and practical, for one first does his work with all his might during the week, and then gives the full benefit of it to his people on Sunday. This plan has two temptations, which are almost irresistible. It is an unspeakable relief; for the reader there is no nervous strain, no anxious mind, no sleepless nights, no hasty review of material at the last moment. He opens the sermon and begins. And it is also such a satisfaction—for the reader there are no catastrophes in grammar, no repetition of adjectives, no loss of happy allusions, no vain regrets that the finished work of the study has gone to pieces in the pulpit. Whatsoever good he thought and achieved is presented. If your minister reads and you would prefer that he should deliver, may I whisper a word into your ear? You cannot imagine how much he would suffer the other way—and you do not wish his days to be shortened; nor can you imagine how much you would lose, and you do want to get all he has for you. The prejudice against reading is, I fancy, dying down, and there are a considerable number of people who would be greatly pleased if their ministers did read, because the material would be riper and the manner more restrained.

The sum of the whole matter comes to this: that every minister should use the last grain of his strength in preparing his message at home, both in thought and expression; that he should read or deliver that message in the pulpit as it may fit his nature and the character of his congregation; that, other things being equal, he had better write, but not read; and that in everything he does and says he should be absolutely sincere, doing nothing to deceive any man, but doing all he can to win every man, as becometh the ambassador of Jesus Christ.

Whatever we are doing we cannot be pleasing Him if we are not happy ourselves.—John Ruskin.

The British Political Revolution

By Albert Dawson, London Editor

The intimation that *The Congregationalist* is about to celebrate its ninetieth birthday anniversary reaches me in the heart of Europe. It is difficult to believe that ten years have elapsed since the issue of the Eightieth Birthday Number, which I well remember. If a personal word may be permitted, I should like to say that none of my journalistic associations has yielded me more pleasure and satisfaction than the relation which for the last dozen or so years I have had the privilege of sustaining to *The Congregationalist*: first, because of the attractive personality of its Boston editors; second, because no journal that crosses the sea to England is more carefully studied or more highly esteemed than the oldest religious newspaper in the world. Long may it flourish!

At the time of writing I am one of a party of about twenty-five British journalists, together with one American, who on Feb. 2 set out from London to see the beauties of the Austrian Empire in winter. We include such diverse branches of the world's press as are represented by the editor of the *Court Journal*, *Lloyd's Weekly Newspaper*, "Madge" of *Truth*, a Harmsworth editor, Mr. Hooper of the *Hearst Journals*, and the editor of the *Christian Commonwealth*. Not to flatter, but as an interesting fact, I record my belief that, were a vote taken, no member of the party would prove to be more popular or more respected than Mr. Hooper—quiet, thoughtful, courtesy itself, so unlike everything Britishers associate with "yellow journalism." Meeting at all points with a royal reception, we are having something like a triumphal progress through Austria.

The great revulsion, amounting to a peaceful revolution, which has just taken place in England, what of it? Viewed from my immediate point of detachment in time and place, how does the situation in Britain present itself? It is easy to be wise after the event, but, when one pauses to think, the result is pretty much what might have been expected. Had the government deliberately set out to stir up opposition and to forfeit confidence, it could hardly have done so more effectively than by its legislation or attitude in regard to free trade, education, Chinese labor, the liquor traffic and national expenditure; to which must of course be added the normal swing of the pendulum. Under the late administration our national expenditure has gone up by leaps and bounds, out of all proportion to other increases. The alliance between the Conservatives and the brewers has shook the moral sentiment of people of all parties and classes. Opinion among Liberals about Chinese labor in South Africa is by no means unanimous, but it is obvious that the government has badly bungled the whole business. Education was one of the main issues on which the general election was fought, and the National Free Church Council, by circulating literature, by providing speakers, by securing parliamentary candidates, by sending Clifford, Meyer, Silvester Horne, Law, Yates and other leaders motoring over the country, greatly contributed to the defeat of the reactionaries, and showed what a powerful machine has been created for forming and voicing Nonconformist opinion on national affairs. The reply to apprehensions that the Free Church Council may degenerate into a political caucus is that the education question is essentially religious—though, to be sure, every question is in some sense a religious one.

My own view is that the fiscal question was by far the most operative in bringing about the unionist debacle. There never was a problem on which ordinary folk in Britain had greater difficulty in making up their minds. It is so hard to get at facts and to know precisely what would happen were a protective policy adopted. Probably the truth is that in

any case it would be more or less a leap in the dark, and nobody knows just how it would work in the long run. Mr. Chamberlain's vehement advocacy of fiscal "reform" is the very thing that excites mistrust in that margin of quiet people on the fringe of both political parties by whom national policy is in the last resort decided. His record hardly entitles him to confidence. True, Gladstone changed his political views, but his life was like a broadening stream, while Chamberlain's course has been that of a tortuous, zigzag, narrow current, doubling back upon itself and at one time or another running towards all points of the compass. To change the figure, when a would-be physician issues one after another the most contradictory prescriptions you naturally come to regard each formula with increasing suspicion. Municipally, Chamberlain has done great things, he has made Birmingham, and is justly honored in his own city. As an imperial statesman he is the most colossal failure of the era. Not one piece of important constructive legislation can be placed to his credit. He is a wrecker, he has shattered one great political party after another, for a generation he has been the most sinister influence in British politics. Men like Salisbury, Lansdowne, Balfour (until his good manners became corrupted by evil communications from Birmingham) are respected by men of all parties; but, confronted by a record such as that of Chamberlain, you can only conclude that either he lacks mental balance or moral principle.

Who is to lead the Conservative opposition? That question will probably have been settled ere these lines reach you, but at the moment of writing Chamberlain seems likely to have the refusal of that difficult office, not that he is loved and trusted, but simply that the party must have a "first-rate fighting man"; he is pre-eminently that, and Balfour is not.

What will the government do with its majority? Because of its very hugeness, making the Liberals practically omnipotent, the keynote of their policy will be caution and unhasty action. In this connection one curious fact should be remembered. The Liberal majority of members of Parliament is in a much greater ratio than the number of Liberal voters. For instance, all the Welsh constituencies having returned Liberals, the Conservatives of the principality are not directly represented at all in the Imperial Parliament; and hence the question has been raised by fair-minded people as to whether some provision ought not to be made for the representation of minorities. One of the first things the government will certainly do will be to amend the Education Acts, but I am not so certain that they will go far enough to satisfy those who have been most active in the Passive Resistance movement (which sounds like a delightful Irishism). The possibility of Anglican Passive Resistance has already been foreshadowed, but those of us who are heartily sick of the controversy devoutly hope some mutually satisfactory basis of settlement may be found.

Vienna, Feb. 13.

Democracy has won in America, and through America it has won in the whole world. America is truly the providential nation in this new era of the world's history. Its mission is to prepare the world, by example and moral influence, for the universal reign of human liberty and human rights. America does not live for herself alone; she holds in her keeping the destinies of humanity. Personal freedom, personal initiative, untrammelled personal action, limited only by the rights of others and the security of the public weal—these are the vital elements of American democracy and of American prosperity.—*Archbishop Ireland.*

Theology in the Twentieth Century

BY GEORGE WILLIAM KNOX
Professor of Philosophy and History of Religions, Union
Theological Seminary

To forecast the religion of the next ninety years is an adventure from which one draws back. Men are influenced by powers innumerable which escape analysis, and when we contrast the visions of the prophets with present realities we hesitate before joining their company.

Theology is determined in large measure by the general attitude toward the world, and is profoundly affected by the common "world-view" of the times. Yet usually not at once; for as religion is adoration it is conservative, since we can scarcely criticize the objects of our worship. And moreover, theology is the philosophy of the people, and only slowly do controlling ideas penetrate the mass. Yet, though slow, the result is certain. Thus our best indication of the state of theology in the future is the condition of science now.

The present generation of scholars differs from its forerunners in its freedom from dogmatism and in the fashion of its certainty. The complexity of things is the outstanding fact. Not even the simplest "brute" fact is so barren that any science can exhaust it. Still less can any theory explain the world. Does any one, like Ernest Haeckel, attempt the task, the result is merely to show again its impossibility. Cosmologies are out of fashion, or if sketched it is only as tentative hypotheses of temporary and laboratory value. But, nevertheless, science has an increasing confidence in its ability to solve practical problems, in the strength of its methods and in its ever-increasing insight. A common spirit animates scholars as they are guided by the same purpose and employ the same methods. Their differences are those of friends and not the antagonisms of foes. All this applies also to philosophy with rare exceptions, for its methods and its aims conform more and more to the common fashion in the realm of knowledge.

A like spirit passes over theology. The old systematic theology—queen of the sciences—with its metaphysics and cosmology and history, no longer rules. Students are impatient of its methods, reject its premises and distrust its results. Nor does a better fate await those who attempt its reconstruction, according to a science which is up to date. For without an accepted cosmology or metaphysics, where shall our system builder find his materials? Yet this does not mean the downfall of theology, but the substitution of a scientific theology (in the modern meaning) for dogmatics. How far this process has gone every student knows, nor can we fail to observe how deeply penetrated with the modern spirit are our congregations. Much of the old is already discarded—cosmology, philosophy, logical inferences, tradition, and much more is ready to pass away. Nor is this because the old is formally disproved so much as because interest in the topics themselves has died out. With the coming of the modern spirit the old divisions fade away. As theological scholars recognize their essential oneness—notwithstanding differing denominational names and deep differences of judgment as to im-

portant matters—because of their unity in purpose, spirit and method, so will the Church come to an increasing unity—not because of compromises in dogma and polity, but because of the increasing sense of a vital oneness in purpose and in method.

With this will come a simplification of essential Christianity making possible unity in diversity. It will be the union of men of good will, inspired by the purpose which ruled the life of Jesus Christ. Questions in metaphysics and cosmology will remain, but they will be given their proper place. The Christian will recognize as Christian every one who takes Christ as Lord, and as collaborer every one who seeks to hasten the coming of the divine kingdom and the doing of God's will on earth, and as brother each individual in all humanity who is to be brought to a consciousness of his divine sonship, and to a participation in the blessings of our Father's house. Such a religion in the coming years will surpass the religion of the fathers as our modern science surpasses scholasticism. Through science the world is mastered and made servant to man; through religion it will be transformed and made the kingdom of the Christ—the dwelling place of God.

The United Brethren View of the Union Movement

BY BISHOP W. M. WEEKLEY

The United Brethren commissioners to the general council at Dayton, O., were delighted with the work and fellowship of that body. So were all the visiting ministers and laymen. In the afternoon of the day the council adjourned, a meeting of our people, including presiding elders, pastors, prominent lay representatives, general church officers and the regular delegates, was called for the purpose of reviewing the results of the council, and, except a little discussion over one point relating to the itinerant plan, there was perfect unanimity of feeling and judgment. Some of the older brethren advised that care be exercised in the steps taken to bring about the proposed union, but no word was spoken against it. In order to avoid complications of a serious nature, we must deliberate carefully and look to the Great Spirit constantly for guidance and success. So far as my knowledge extends, our local churches are pleased with the progress made at the Dayton meeting, and are in line with the work done. In fact, I do not know of any serious opposition to union anywhere in the Church among our laymen. The most that can be said is that in those sections where our congregations are strong, and in a measure independent, and the Congregationalists and Methodist Protestants are comparatively unknown, the people are not taking as lively interest in the movement as we think they should. They lack the inspiration and enthusiasm which come from contact with the other two denominations. No doubt the Congregationalists and Methodist Protestants have a like experience where similar conditions prevail.

No definite program has been arranged by us, as yet, for the spread of information among our churches on the subject. Much will depend upon the pastors and conference superintendents, the great majority of whom stand for union. The *Religious Telescope*, our main news organ, is loyal to the movement, and will prove a great factor in creating and crystallizing sentiment and in securing the results so greatly desired. With us, however, the subject may not be discussed to any great extent, either through the papers or locally, until the committees have completed their

work and the General Council has taken final action, laying before the three denominations in detail the basis of union and the methods by which it is proposed to carry it into effect. Not until then will it be possible for the membership of the churches concerned to get a proper conception of all that is implied in the amalgamation.

Personally, I am expecting organic union. My faith has never wavered for a single moment as to the final outcome of our negotiations. And at the right time our people will exemplify their good judgment and interest in the larger work of the kingdom by sustaining the action of the General Council.

The general work of the United Brethren Church was never more prosperous than at this moment; nor have its connectional interests ever been pushed with more energy and faith. Evangelism is receiving special attention. Sweeping revivals are being reported from all sections of the Church. At this writing a great work of grace is going on at Campbell College, Holton, Kan., and bids fair to reach nearly all the unsaved students. Such meetings, we think, are the most telling of all arguments in favor of denominational schools. Our institutions of learning and benevolent societies are practically out of debt. Western College, located at Toledo, Io., the other week added \$150,000 to its endowment, which removes the element of uncertainty as to its future and inspires great hope among its friends and supporters. Fifty thousand of this sum, by the way, was given by a good old Congregationalist who believes in union and shows his faith by his works. The authorities of Lebanon Valley College, Pennsylvania, are spending more than \$100,000 just now on additional buildings and equipments with the view of conserving the larger interests of the school. Providence is preparing us, it would seem, for organic oneness by enabling us to clear the decks of all financial encumbrances. When the merging time comes we are determined that no serious debt problems shall be carried over into the united Church.

Another Leader's Estimate

BY W. B. FUNK, D. D.

The tri-council held in Dayton was a great religious gathering. The importance of its work will be more and more evident as we proceed in the work of union of the three Churches. To me the following was apparent:

1. The delegates all came to the council with a purpose. The proceeding steps taken were not simply play, but sincere work with a design, the purpose of which was "organic union."
2. A perfect candor permeated all the discussions. No veiled action on the part of any one to get the advantage of the other.
3. Keeness of reasoning was always evident. Sharp distinctions were made; exact propositions were submitted; but always with candor and to the purpose.
4. Kindness in discussion was also evident; straight statements; earnest expression; but always in a sweet spirit.
5. Unity (complete) in all conclusions. A wonderful thing that so many could be in one place in one accord on so vexing a question. But so it was, due, I believe, to His Spirit leading.
6. Universal gratification at the results achieved. Nowhere from no one has come an adverse word. Caution and care are counseled, but all with a view to avoiding mistakes that might retard the onward movement. It was a great meeting. The Congregationalists and Methodist Protestants were so good and Christian in all they did.

Rev. Frederick W. Hamilton, now pastor of the First Universalist Church, Roxbury, Mass., has been nominated for the presidency of Tufts College.

Professor Peabody's Lectures in Germany

The closing function of this much-talked-about educational experiment has proved a fitting climax to an interesting and somewhat daring venture in the university world.

If the course itself, as a manifestation of educational reciprocity, has marked an epoch in the cause of higher education in two hemispheres, its finishing lecture has been to the university authorities surprising, and to a great constituency interesting, gratifying and to a high degree dramatic, and as a spontaneous outburst of popular interest even spectacular.

Some stir was created when the distinguished American remarked that by the advice of brother teachers in the university he had decided to attempt what "by playful exaggeration may be termed, lecturing in German!" The announcement of his closing lecture "devoted to some general reflection upon the line of thought we have been pursuing, and upon the occasion which brings us together," made no mention of any larger auditorium being used than the one in which we were then gathered, seating some three hundred persons.

Next morning, however, the bulletin board gave the information that "auditorium 44"—the largest in the university, with five hundred sittings, would be used. As twelve o'clock drew near a crowd waited for admission, and within two minutes from its opening not only were all seats taken, but every available inch of standing room was occupied and the great corridors were filled with hundreds unable to get even within sound of the voices.

With great difficulty the *Rektor Magnificus* managed to get near enough to the door to announce that we would adjourn to the Aula—the great hall used only for the most august functions, in which the Kaiser with a select audience had listened to Professor Peabody's opening lecture, as described in *The Congregationalist* of Nov. 27, 1905.

This Aula, with its eight hundred sittings, was immediately filled so that it was with difficulty that the *Cultus Ministerium* and the high and much-be-uniformed officer who represented the Kaiser could be gotten in. Even numbers of university professors stood. Nothing could have seemed more utterly un-German than to see the young men who had crowded, or been crowded upon the pulpit platform simply refuse to come down when summoned by the towering *Rektor Magnificus*. Instead of obeying they resisted and cheering began and extended throughout the Aula. Finally the crowd, though holding its ground, courteously divided and Professor Peabody made his way to the pulpit.

It was a distinguished audience. Although the American ambassador was conspicuous by his absence, the occasion was graced by a large number of eminent professors aside from some of the highest representatives of the Kaiser and the government. Among eminent teachers present I noted Professors Paulsen, Pfleiderer, Harnack, Erich Schmidt, Pasykowski, Gunkel, Brandl and many others.

At length after a lecture delivered with both dignity and wit in almost faultless German, and an appropriate response by the great *Cultus Ministerium*, the *Rektor Magnificus* himself led the great audience in three hearty and supposedly American "hurrahs" for Professor Peabody.

Berlin. S. SHERBURNE MATHEWS.

PROFESSOR PEABODY'S IMPRESSIONS OF GERMANY

Professor Peabody's first public statement of his impressions of Germany gained while on this most interesting academic errand to the University of Berlin, was at the Twentieth Century Club, Boston, March 3. He began by telling of a question asked him by Professor Delbrueck, "Why does every one hate us (Germans)?" The leading reasons why so many peoples distrust or dislike modern Germany

Professor Peabody believes to be (1) its marvelous industrial growth within a decade or two which creates competition that is dreaded, (2) its impressive military strength easily mobilized, (3) its centralization of government and (4) its emperor's alleged unpredictable quality. As for the first, while Germany has had a marvelous commercial expansion, Professor Peabody believes that it bodes nothing but peace and prosperity for the world outside, inasmuch as the more Germany has to export the more she will have to buy, and the greater her accumulated wealth the less her inclination to imperil it by resort to the sword. Theoretically a friend of peace and one who refuses to see in armies symbols of peace, nevertheless Professor Peabody admits that there are mitigating circumstances which make it seem necessary for Germany to be prepared to meet her possible foes without—Russia and France—and the disturbing elements within, viz., the Poles and the Social Democrats. The centralization of authority he admits is contrary to his ideals as a democrat, but he notes how rapidly we are developing in this country a like tendency toward exaltation of executive power; and if we are to depart from the old-fashioned individualism of our founders, why then Germany is a monumental example of what can be accomplished by concentration of authority, national and municipal.

As for the common conception of the German Emperor, viz., that he is a whimsical, unscrupulous, ambitious and precipitously acting personality, dangerous to the peace of the world, Professor Peabody calls attention first to the fact that for nearly twenty-five years now he has kept Germany from war, and that his solemn pledge to the Reichstag recently was that his supreme purpose is to maintain peace. Judged by intellectual standards Professor Peabody is inclined to believe that he is the most interesting public personage in the world of today. His versatility, many-sidedness, intensity of acquisitiveness and his amazingly gifted and trained mind impresses every person who meets him, and is constantly confounding the most learned of German scholars by its range and accuracy of information. That the Emperor knows theology and philosophy Professor Peabody can testify from conversations with him. He is an ethical idealist, a mystic, an enthusiast for high things, whose favorite form of relaxation is conversation on lofty themes. Possessing a strong intellect, a vigorous will, a healthy body and moral idealism it is difficult to see how he must not be preferred to a commonplace monarch, sensual in tastes and ruled by his Ministers. The only possible danger to the world that Professor Peabody can imagine from the Emperor is from his virtues and not from his faults.

Professor Peabody finds the German national life very like our own at the present time in many respects, but notably in its commercialism and the first fruits—good and bad—of marvelous industrial prosperity, but he is confident that each nation will be preserved by its own hereditary traditions of idealism. He is confident that kinship in racial stock, and common traits and ideals, will strengthen relations of confidence and respect between the two nations.

The American and German scholars have much in common, the American possibly more alert and entering more into civic life, the German more contented with his lot as a scholar and the companionship of great books and great thoughts. Popular cultivation exists in Germany to a degree of comprehension and universality in strange contrast with our own, and higher than it. In many respects German civilization is our superior, in others we excel, in much we are alike.

All honor to Florence Wilkinson for her splendid poem urging Niagara's preservation,

in the *Outlook* of the 3d. It is as fine an illustration as the country has recently had of the use of the poetic gift for civic ends, and it equals Kipling's *McAndrew's Hymn* in its poetic interpretation of modern mechanism.

The Clergywoman Today

BY REV. SARAH A. DIXON, LOWELL, MASS.

A century ago the idea of an accepted woman minister would have been as preposterous as that of an electric car. Today both are with us and are likely to stay. Woman's progress during these years has been greatly accelerated. Medicine and law now are practically open to her, and the Church is making advances unmistakable and indicative of a great need.

The churches as a whole will not turn to women as possible pastors until they are obliged to. They do not like the idea, though they may like the woman. They still feel that their high priest must be a man in the first place, a capable man in the second place; but if not both, he must be a man. And there is ground for their desire.

Perhaps the best idea of woman's present position in the Church can be gained by observing her standing in the New England churches. If these have made overtures to her, and in some cases embraced her, then her position is secure and her future certain.

At least two staid Congregational churches in Massachusetts have each ordained, by the aid of a trembling council, a woman as pastor. One remained as pastor ten years, the other nearly nine. This means that two women have preached, baptized, performed the marriage ceremony and buried the dead in two Massachusetts towns for nineteen years within the last twenty-five.

At present one of these women is associate pastor of the largest Congregational church in the Andover Conference. This fact alone would not be specially significant. But in this position she preaches regularly every Sunday, alternating morning and evening with the pastor. She officiates at weddings and funerals and bears part of the burden of the parish. This, I think, is the only case in New England of an ordained woman sharing with the pastor the pulpit of a large city church.

These cases are exceptional and do not give a correct idea of the average official standing of women in our churches today; but they do reveal a possibility and suggest what may be expected in the future. There is a general movement, however, which is very marked and which unmistakably reveals an advanced position. There is today a great demand for trained women as parish workers in all Protestant churches. These women must be trained to visit the sick, to bring in new members, to conduct classes, lead meetings, in fact, to do many strictly official acts. There is a great demand for such workers, and it is perfectly natural now to see on a church calendar the name of a woman as the assistant pastor. In no church in New England does she have the official position of pastor's assistant, if that means ordination, but in many cases she is called so.

In Massachusetts an association of pastors' women assistants has been organized, and at their recent meeting in Boston about twenty-five were present, representing perhaps half a dozen denominations. These facts are significant—showing not only that there is demand today in our churches for women workers, but also that the trend is towards official recognition. The association starts off with twenty paid members. Mrs. Mary H. Smith of Central Church, Fall River, is president, and Miss Alice Holmes of Washington Street Baptist Church, Lynn, is secretary-treasurer.

Our good old Congregational forefathers would not have believed these things would exist today—no, not if they had been told by one risen from the dead.

An Ecumenical Gathering
Participated in by Students
from 500 Institutions

Student Volunteers at Nashville

Fifth International Convention Feb. 28—March 4, 1906

Foreign Missions at the
Front for Five Days. Sea-
sons of Solemn Impres-
siveness :: :: :: ::

"The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of living young men and young women been presented in our age in our country in any day, or in any country since the Day of Pentecost?"—President McCosh of Princeton, writing in the *Philadelphia* in 1887.

The Volunteer Movement Epitomized

Founded at Mt. Hermon, Mass., in 1886.
Fifty denominations and 100 missionary societies represented today.

Instrumental in sending to foreign fields in twenty years 2,953 volunteers, one-third of whom were women.

One thousand volunteers sent out during the last four years.

Of these nearly 3,000 volunteers, 826 are now in China, 624 in India, Burma and Ceylon, 313 in Africa, 275 in Japan.

Has organized in 668 institutions 1,049 mission classes, with a present enrollment of 12,629 students.

Has prepared seventeen courses of mission study.

Has brought about an annual contribution to missions by 25,000 students and professors amounting to \$80,000.

Has given rise to the Young People's Missionary Movement and the World's Student Christian Federation.

EN ROUTE

"What time does the firing begin?" asked the late Gen. Joseph Wheeler in a flighty mood just before he died. The nurse, willing to humor a delirious man, replied, "At nine o'clock." Promptly at 8.55 the general took a piece of cotton from the table near his bed and plugged his ears.

The fifth International Student Volunteer Convention was scheduled to open at Nashville last week Wednesday afternoon, but the firing began several days in advance and at many remote points. The volleys of musketry which made the air quiver every now and then along all the principal trunk lines of the country came from the throats of thousands of students who improved the chance at many a way station to hurrah for *alma mater*, while the natives wondered what these bareheaded, frisky youths, with their unintelligible yells and their reefed trousers, were up to now. But it was only the extremely crochety fellow-passengers of elderly appearance and melancholy temperament who wanted to stuff their ears with cotton. And even of this latter class the college boys and girls were reasonably considerate, as became youths on their way to a religious convention. The most confirmed hypochondriac, journeying Southward for his health or in search of the lost fountain of youth, could not help being mollified by the capital singing of both secular and spiritual songs with which the long trip was beguiled, for some of the delegates came from beyond the Rockies and from far-off Manitoba. Then, too, Bible readings and prayer heartily entered into and a deal of talk on subjects worth while added to the profit of the journey and made the delegates all the readier for the serious work of the convention.

THE ARRIVAL

When at last the trains, regular and special—some of them bearing the motto stretched in large letters from car to car—reached Nashville and some of the delegations had once more informed the public that they hailed from this or that institution and that there was nothing the matter with it, a plenty of be-ribboned lads and lassies chosen from the big local student community were on hand to offer, in friendly, soft-voiced Southern fashion, their services as guides. And so all day long Tuesday and Wednesday Nashville was being captured by the suit-case brigade, for I doubt if a single one of the more than three thousand youths was minus that essential of a

college education which in my undergraduate days was the exclusive possession of a few aristocratic youths from New York.

THE CITY

When duly registered and housed, some of the delegates began to realize that they were in a city which may fairly be called the religious capital of the South. Here are the headquarters of the Southern Methodists, the Cumberland Presbyterians, of the mission work of the Southern Presbyterians and the National Baptist Publication Society (colored), all with substantial headquarters. Here the Southern Baptists have their publishing board. The churches are prosperous and vigorous and the daily papers are uncommonly sympathetic with them. Nashville is rich in educational institutions too, with Vanderbilt University, the largest Methodist college in the South, Ward Seminary, Belmont College and several other excellent high-grade schools and our own Flisk University, which hundreds of colored men and women proudly own as their *alma mater*. A good city indeed Nashville is, with religion of the substantial Southern type in evidence everywhere. And not only Protestants but Roman Catholics and Jews as well opened their houses for five days to the delegates and willingly raised \$10,000 to cover the local expenses.

THE FIRST SESSION

If the exuberance of any collegian had not sufficiently subsided before John R. Mott called the convention to order in the mammoth Tabernacle which seats over four thousand persons, it could not have endured the ordeal of that opening afternoon. Ordeal is the proper word. It was not merely the sight of the solid ranks of delegates on the floor and in the galleries, each state deputation marshaled by itself, that touched the nerve of the deeper religious life. That sight was indeed a moving one, as the beholder looked upon the flower of American schools and universities and reflected on what these piked youths might be doing for Christ ten or twenty years hence.

And it was not simply the character of the group of men and women on the platform that impressed the thoughtful on-looker. They were indeed a noteworthy company whose presence would give dignity to any assemblage. It stirred the blood to see the presidents and secretaries of perhaps fifty great missionary societies in the United States and Canada, leading college and seminary presidents and professors, the official representatives of most of the aggressive Christian movements now on foot on the North American Continent, eminent men from abroad like Dr. George Robson of Scotland and Carl Fries of Sweden, editors, officials of women's organizations, and—most honored of all—the workers from the ends of the earth, heroes and heroines of many a campaign, from Persia and from Burma, from Africa, China and the Pacific Archipelago, veterans like Bishop Thoburn and Dr. Hunter Corbett, and recent recruits like Helm, the Y. M. C. A. secretary in Japan just home for his first furlough and eager to be again in the fray. Later in the sessions, in an admirable little speech in the name of the Student Volunteers now on duty in Japan, he presented Mr. Mott with a gavel, the head made from the wood of a tree that grew on the grave of Joseph Neesima.

Uplifting as were the accessories of this

opening session, its power came from the searching, potent words of Mr. Mott and Mr. Speer. The session was in the nature of a quiet hour, and these two favorite speakers at American colleges dared to use the probe and send it down almost mercilessly into the inner life of their listeners. Before we knew it we were all quieted and solemnized. We had come to Nashville to hear about the needs of the heathen world, to be enthused for missions; but these grave, self-contained men, one after the other, with their stern, tender words were piercing the secrets of our hearts, asking us and making us ask ourselves what were our personal relations to the Lord Jesus Christ, how much we really loved him, how much we would give up for him, and most of all how our lives looked in the white light of his immediate presence with us, what secret sins, what narrowness of mind, what pride or envy or uncharitableness or ambition was restraining us from making the full surrender and becoming a channel through which his mighty power might flow to others.

That first session of the convention must have taken hold of even the most careless, unspiritual college boy in the audience and made him feel that he ought to go at once on a mission, and that mission to himself, to clean up his own life, to strengthen his weak points, to make his life a witness to Christ by its purity, humility and self-renunciation.

It was a sober, chastened company that streamed out into the mellow afternoon sunshine. And how much more effective such an opening was, we felt, than the welcoming speeches customary with religious bodies from governors and mayors, than the multitudinous preliminary business which so often impedes the beginning of a great convention. In five minutes the convention was gotten under way; in fifteen it had acquired a tremendous momentum; in an hour and a half it had reached a climax hardly to be surpassed at any of the later sessions.

A BIRD'S-EYE VIEW OF THE PROGRAM

The splendid generalship of Mr. Mott was seen in the careful attention paid to details and in the suppression of platform announcements. No applause was allowed; and when the delegates could not repress a hand-clap in honor of John W. Foster's seventieth birthday, Mr. Mott arose and asked that the convention adhere to its rule of no applause. After the benediction the audience always was seated for a few moments of silent prayer, ended with a chord or two from the piano. The majestic hymns of the Church Universal, like Crown Him With Many Crowns and A Mighty Fortress is Our God, made the congregational singing unwontedly impressive.

As the meeting proceeded it kept for the entire five days the high level on which it was projected. One expected that it would sag now and then, but the careful building of the program gave an artistic completeness to each session. No one knew in advance what to expect in the way of speakers or subjects, but there was a logical movement of thought from start to finish. After the quiet sessions which initiated the conference came one at which Dr. George Robson, the distinguished secretary of the United Free Church Missionary Society of Scotland, pictured the supreme business of the Church, and J. Campbell White of the United Presbyterian Church of America, formerly a Y. M. C. A. secretary in India, re-enforced the Scotchman's word.

A morning was given to Mr. Mott's masterly review of the first two decades of the Volunteer Movement, followed by greetings from representatives of the movement in other lands.

The next evening was given to Bishop Gailor of Tennessee and Robert E. Speer, who spoke on the inadequacy of the non-Christian religions for the needs of men. Then a solid forenoon was employed in telling the students how to equip themselves physically, mentally, socially and spiritually for their task in foreign countries, each phase of the theme being treated successively by Dr. Herbert Lankester of the Church Missionary Society, Dr. Barton of the American Board, Dr. Harlan P. Beach and Rev. Donald Frazer.

And then came an evening which made the cause of missions glorious because of its relation to the great world movement of today. For behold! the British ambassador, Lord Henry Mortimer Durand, had thought it worth his while to journey all the way from Washington to bear his splendid testimony to the wholesome influence of the foreign missionaries as he had come in contact with them when a diplomat in Persia, saying, among other things, "If I were ever again an administrator or diplomatist in a non-Christian country, I would from purely a business point of view, as a government official, far sooner than not have the missionaries within the limits of my charge; and I believe from what I have seen that the people of the country, too, would far sooner have them than not have them."

And if anything else were needed to make that session a marked one it was furnished through Hon. John W. Foster's discussion of the importance of Christian diplomacy, Hon. H. B. F. Macfarland's address on the relation of the movement to international peace and comity, and the forcible speech of Editor J. A. Macdonald of the *Toronto Globe*, on the part the secular press may have in speeding forward the missionary movement.

Back to the field of the home churches we were taken again on Saturday morning, when the general subject was the sinews of war. Dr. Vance showed how the success of the campaign depends on the loyalty of the churches, Mr. S. B. Capen pointed out the layman's part, Rev. F. P. Haggard spoke on literature, Pres. J. F. Goucher on enlisting the young people, and Sec. John W. Wood on intercessory prayer.

On Saturday evening attention swung to the opportunities in unevangelized fields, Latin America, Pagan Africa, the Orient, Southern Asia and Macedonia being flashed rapidly on the screen by men familiar with their needs.

A wearied but happy and ennobled company of young men and young women they were who sought their couches on Saturday night. But their cup of blessing was not full, for Sunday brought the inspiring convention sermon by Bishop Thoburn and the tender addresses of the farewell session by Bishop W. F. McDowell and Mr. Speer, under the inspiration of which, and of that from the personal messages from many delegates, the convention reached its climax and its close.

The afternoons of the four week days were filled with conferences, a dozen of which went on simultaneously, when different countries, methods of work, collateral Christian movements and denominational concerns were the subjects discussed readily, intelligently and profitably. A noteworthy achievement was the easy raising of over \$85,000 to carry on the work of the movement for the next four years.

H. A. B.

In and Around Boston

The Lenten Season

Many of the Congregational churches of Greater Boston are using in some form the season of Lent to deepen their spiritual life and appeal to their congregations and their communities to turn their attention to the call

of Christ for disciples. Last Sunday the Lord's Supper was celebrated and in many cases considerable numbers were received into membership. At Park Street twelve were received. At the Old South, Dr. Gordon began a series of Lenten lectures on Six Epochs in the Life of Jesus. Pastor Fitch at Mount Vernon began a series on the Life and Passion of our Lord Jesus Christ. At Central, Jamaica Plain, Pastor Hawkins opened the season with an evening sermon on The Life Contemplative. In Brookline, Harvard Church unites with Methodist and Presbyterian churches in six Sunday evening services. At Leyden, Rev. Harris G. Hale's topic for a series is, The Religion of the Twentieth Century.

Mr. Kelsey Resigns at Berkeley Temple

For sixteen years Rev. W. S. Kelsey has served Berkeley Temple with unrelenting fidelity, and has been associated with three pastors besides acting as pastor during the interims. The Sunday school has found in him a skilled and patient leader and a constant inspiration. His resignation which was read last Sunday was received with deep regret and sadness by all the congregation. His principal reason for resigning—an entirely voluntary act on his part—was that the Temple is not able to bear the financial burden of his salary in addition to its other expenses. That this salary has been well earned no one questions. His act in resigning is a part of his self-sacrificing life of devotion to the institution to which he has given the years of his early manhood. It is his purpose to continue his residence in this vicinity and to remain an active member of the church. Rev. Allen A. Stockdale said of Mr. Kelsey what a former pastor, Rev. W. A. Knight, heartily reaffirms, that 1 Cor. 13 expresses Mr. Kelsey's chief characteristics.

A New Secretary

It is many years since the Massachusetts Bible Society has had the service of a secretary to direct in the work of Bible distribution within the commonwealth and to seek contributions for the wider work throughout the world. The society has recently decided that such an official is needed, and has made the choice of Rev. Charles M. Southgate, recently pastor at Abundant, for the post. The appointment is an excellent one, as Mr. Southgate is in the prime of life, a vigorous speaker, well known throughout Massachusetts and highly approved as a Christian minister. He will bring new energy to the work of the Bible Society, which has not received the attention it should have had on the part of the churches of the commonwealth, especially on the part of the Congregational churches. Being undenominational, it has not in a great majority of our churches found a place in the list of benevolent organizations claiming support. We look for brighter days in reference to the work of our Massachusetts Bible Society under the care of this new superintendent.

Professor Duxbury Renders Prince Jonathan

The Boston ministers in large numbers enjoyed last Monday this versatile reader's interpretation of Ewing's version of this drama of love and loyalty. The sunny, intrepid David; the jealous, moody Saul; the sagacious but relentless Samuel; the sly, shifty Abner; the generous, loyal Jonathan—each was depicted with a fidelity and skill which invested the Scriptural story with new beauty and power.

Ninetieth anniversaries are not commonly made an occasion for special celebration, but the fact that a new century has opened having a large promise of development and advancement for the Christian religion has induced the publication of an enlarged edition, with appropriate reminiscent and prophetic features. Of these the latter is the one about which there will probably be most curiosity, the seer being often more attractive to the imagination than the historian.—*Boston Herald*.

As Others See Us

Our very successful weekly contemporary, *The Congregationalist*, celebrates with the current number its ninetieth anniversary. It is the youngest religious paper of its years we have ever seen and it seems to be paradoxically growing younger with the progress of time. The religious press has a very distinctive field, first as a news reporter of events in the church world and again as a teacher, not of theology, but, as *The Congregationalist* says, "of the kingdom of God." It supplements the secular newspaper and we can think of none that does it more admirably than our brother of Beacon Hill.—*Boston Journal*.

In these ninety years thousands of able, devoted and saintly men and women have sent out their messages to the world through its columns. It has been more potent than any other single force of the denomination, in this portion of the world at least, in making known from week to week what Congregationalism was saying and doing, and what it represented in the great and complex problem of world service.

It began with the highest of standards, and there has been no letting down of these standards, as in the natural order of things it has passed from one stewardship to another. The early issues compared with those of today would signally fail to disclose an unvarying unity of view, but in that very divergence there is to be found much of the value of the series that has covered this tale of fruitful years. It carries the evidence of religious growth and the expansion and liberalization of religious thought. It has covered three generations, and bears the evidences of a steady and wonderful emancipation of the minds and spirits of men. Not only have some of the most famous theologians and religious philosophers of their age left the impress of their master minds upon its pages, but it has given hospitality to some of the best of the serious literature of its time, whether in verse, fiction or essay. The past, at least, is secure. What of the outlook? It proposes to be active in the service with which, with true optimism, it believes the century upon which we have entered will be identified.—*Boston Transcript*.

No paper comes to our office which excites a more active interest and furnishes more food for wholesome thought. We do not agree with all the positions necessarily taken by the editor of that paper and cannot wholly sympathize with all the influences which are behind it and which keep it to its appointed course. The limitations may be our own, but for the present they exist. But they do not stand in the way of saying and feeling very heartily that we are intent upon the same things and that under whatever differences of phrase and form, it is our common purpose to bring the power of the Highest to manifestation in the life of man today. *The Congregationalist* takes an active interest in morals as well as in religion, in social affairs as well as in theological, in the revelations of the present as well as those of an ancient past. Behind the paper there is a constituency varying as much as orthodoxy varies in other Protestant churches or in the Catholic Church. We have noted with interest the increasing tendency of the paper to take the broad middle ground, to be generous to those who differ and to let the truth determine the fortunes of all the institutions which it represents.—*Christian Register*.

Trained experts in journalism, each happily supplementing the other, together they constitute an unusual editorial force, giving to *The Congregationalist*, as all newspaper men gratefully recognize, pre-eminent leadership and influence. Possessing the modern spirit and outlook, reverent toward the old but unafraid of the new, demanding that our sacred religion shall solve all problems and dominate all life and activities, they seek to incarnate the whole truth as it is in Jesus Christ. . . .

Fully supplied with every equipment needed in order to bring out a total product second to none, *The Congregationalist* presents an ideal which, with our almost insurmountable limitations, we cannot hope to attain. We have always been eager for its weekly visits, because it furnishes such an excellent working model and is so suggestive in the line of the best religious journalism.

For the uniform courtesy, brotherliness and helpfulness which we have always received from our contemporary, we express most cordial appreciation and congratulate it, as it so richly deserves, upon its well-lived and useful fourscore and ten years.—*Zion's Herald*.

Wesleyan College alumni will deeply mourn the destruction of Old North College.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 155 Fifth Avenue; in Brooklyn at T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

The Tabernacle's New Era of Expansion

The Tabernacle has closed the most remarkable chapter in its history. It has undergone a transformation. The uniqueness of its building is not more surprising than the changes in its church life. The members are by no means used to it yet, and it will be a year or two before all the advantages and utilities of the new régime will be realized. Tourist guides point it out as a "feature" of the city. Visitors are an unceasing procession. On Sundays they form a continuous throng. The increase of activities has revealed that some parts of the edifice were built too small. Taylor Chapel is often overcrowded on prayer meeting nights. Even the big auditorium is inadequate if a special sermon or service is announced. The average congregation has jumped from 600 in Mendelssohn Hall to over 1,300 in the new church. An exact count is made at every service. It is common testimony that Dr. Jefferson's sermons maintain a higher standard than ever. In the year just closed the church alone raised over \$51,000, and with the society a total of about \$80,000. The remaining floors of the tower Parish House have been furnished, and were first used this month. Hence, such organizations as the Men's League swiftly increase in numbers and influence, securing the services of such men as Anthony Fiala and Frederick Cook, the Arctic explorers, and Congressmen Cochran and Parsons. From any standpoint it can be seen that the Tabernacle is once more in the front rank and among the few commanding churches of Manhattan.

The accessions to membership were 123, the largest for nearly thirty years. Only half the new members were Congregationalists. Every non-resident or non-attendant is being removed from the roll as quickly as possible. The total membership is now 878. Of the 700 resident members 413 have joined within eight years. Pew rents have increased in the new building at the rate of \$1,000 per month. The Bible school, under a paid director of Bible study, has grown from about 100 to 920, of whom 500 are in the Home Department as a result of six months' work. Besides the morning Bible school, an afternoon session has been inaugurated. A Bible school extension department has been added, with Dr. Lucien C. Warner in charge, for private courses of study. A model 16-page booklet announces concisely in fourteen chapters what Broadway Tabernacle likes to see in its members. Other church members might read it with edification.

Great Gains in Brooklyn

At Tompkins Avenue Church, Dr. McGee Waters has completed three years as pastor. In that brief period 703 new members have been welcomed, 427 on confession. The total membership now reaches 2,661, is larger than ever before by more than two hundred, making it the largest Congregational church in the country, probably in the world. The church is blessed not merely with great numbers, but unity of spirit and cohesiveness of work. The annual meeting showed that every department was more vigorous than ever and all had growing balances in the treasury. To this general earnestness is due the accession last year of 208 new members. The church raised \$50,000 and spent more than half for benevolences. It has called a new assistant, Rev. John Marsland, a man in middle life, who is just settling to the work of this great parish. The third volume of the *Record*, the church monthly, begins with sixteen pages of interesting and useful matter, and for such a numerous membership is the only means of keeping in touch with the general church life. It will be valued for its sermon section. In an athletic

competition between fifty Sunday schools, Tompkins Avenue won third place.

The Missionary Bond of the Churches

Tompkins Avenue has supplied, and South Church will henceforth support a gifted recruit in the foreign field. Rarely has there been a more significant service than that held in a joint meeting of both churches at the South Church edifice, when Dr. Eleanor Stephenson was commissioned as a medical missionary to India. Miss Stephenson grew up as a child of Tompkins Avenue Church, her mother, brothers and sisters, all being identified with its young peoples' work. She graduated from Wellesley and the Woman's Medical College of Philadelphia, practising two years in the latter city. Her new work will fulfill a life-long purpose. Her grandmother gave large means and time to foreign missionary interests. As all unmarried women have to go out under the Woman's Board of Missions, and Tompkins Avenue women already support one such, by a happy co-operation, the South Church invited Dr. Stephenson to become its representative. Hence Dr. A. J. Lyman invited Dr. Waters and his people to the union service at which Dr. Lyman made an address on consecration and Dr. Waters presented the commission from the American Board. A few other contributors to her support are members of Plymouth Church.

Mr. Chase Leaves Flatbush

A council of twenty churches has dismissed Rev. C. Thurston Chase from Flatbush Church to Meadville, Pa., with high testimonials as to his ministerial equipment and successful work. He goes to what is probably the best strategic point for Congregationalism and extension between Philadelphia and Washington. Under the Church Extension Society—of which Mr. Chase was the efficient secretary from the day that he went to Flatbush—he organized the church there in 1899. During the past six years and a half, assisted by earnest workers, and in spite of a denominational competition only a shade more scandalous than in other boroughs, Mr. Chase's leadership has resulted in a church property worth \$50,000, comprising a chapel for Bible school and other work and abundant room for a fine church edifice already planned. With about thirty-four churches in Flatbush, the Sunday school is at present the largest, with a roll of over five hundred. The church members number 300, and about the same number of families belong to the parish. Last year's benevolences were \$1,500, and the church raised a total of \$7,500. It is strong in young people's work, and thoroughly organized as regards Congregationalism. This church presents probably the greatest opportunity for a strong leader at this juncture, of any of the sixty in the conference. Mr. Chase carries with him the very high regard of his brother ministers for his fine scholarship, willing sacrifice and endearing personality.

A Peace and Arbitration Society

Two meetings have been held at the Tabernacle to form such a society in New York. The first was called to order by Dr. Jefferson, whose sermons against war have been vigorous. There has been for some months a Woman's Peace Circle, whose representatives co-operated in these meetings. It is proposed to have one strong central society, with as many branches as is possible and wise. Germans have one or two small similar organizations. It is hoped to co-ordinate these scattered forces and create a powerful and growing movement in the metropolis. The moving spirits are Dr. Ernest Richard of Columbia, Prof. Samuel T. Dutton of Teachers' College, Charles Sprague Smith of the People's Institute, Andrew Carnegie and Dr. Jefferson. Mr. Carnegie sent a telegram from Florida.

Open Communion Necessitated by Evangelism

Rev. Richard Hartley of Hope Baptist Church crossed the ocean last year to witness and report the Welsh revival, and on his return took active part in the summer tent work here. Mr. Hartley's trip abroad confirmed his already deep conviction as to the essential unity of evangelical churches, for he has always viewed the ocean of religious life, not through a narrow porthole but with horizon-sweeping vision from a high deck. So when Dr. Kelgwin of the West End Presbyterian Church and Dr. Baragwanath of Grace Methodist agreed with him to conduct revival services on the upper West Side, it was decided unanimously by Mr. Hartley's church to emphasize Christian brotherhood to the community by holding a communion service and inviting the other two churches officially to participate. The three official boards attended in a body, distributing the bread and wine. Union services will be held a week in each church, separate preliminary services having been held during January. Mild comment has been heard, and Mr. Hartley has defended himself in the *Examiner* with the logical argument that any one fit to commune at the Lord's table is fit to commune in a Baptist church. To push the logic further and ask, But who is fit to commune at the Lord's table? Is in these days of larger faith and simpler belief too delicate a task under the injunction, Judge not, lest ye be judged. SYDNEY.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 2

Instead of a little group of forty or fifty gathered in Pilgrim Hall at eleven o'clock on March 2, 1,200 or more persons crowded into Park Street Church at 2.30 to hear Dr. Arthur H. Smith of North China tell about the women of that empire and the work missionaries are doing for them.

Briefly complimenting the Woman's Board for intelligence and efficiency, Dr. Smith gave, in telling pictures, pungent sentences and keen satire, a new sense of the worth and the need of our Chinese sisters.

China is the oldest, the largest, the most homogeneous of nations, and the women number at least two hundred millions. Only one in ten thousand can read, but they have ears and tongues—tongues that can go swifter and farther than feet, and often they have great capacity. A common *periphrasis* for a daughter is, "A thing that money has been lost on," and a girl must be married at fourteen or fifteen, or the family is disgraced. She goes nowhere, she knows nothing, she can have no friendships. But times are changing and the Chinese have found that a girl who can read and reckon is a power, and the government is establishing schools for girls. Hitherto women have had nothing to think about, but now the educated Christian woman is a center of activity for good, and even a little schoolgirl is a walking lighthouse. This educational work seems the especial prerogative of the missionaries sent out by the American Board. Our doctors and hospitals bring valuable relief to a great necessity. Our evangelistic work also is full of blessing.

Dr. Smith paid high tribute to the devotion and success of the China Inland Mission, founded by Dr. J. Hudson Taylor with no society behind him, which has now 828 workers in the field.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

A Friend, Nordhoff, Cal.	\$6.00
A Providence Lady	2.00
Mrs. S. S. Sprague, Providence, R. I.	2.00
Mrs. H. E. Brown, Winchendon	2.00
D. I. Carson, Atlanta, Ga.	2.00
South Winter Street Church, Bath, Me.	2.00
Miss F. A. Boyd, Cambridge	1.50
Mission Study Class, Bethany Church, Foxboro	1.00
Rev. Reuben Thomas, Brookline	1.00

The Religious Life of Elizabeth Barrett Browning

1806-1906

BY ELLA GILBERT IVES

Every fact a footstep of Deity.—E. B. B.
We want the touch of Christ's hand upon our
literature.—E. B. B.

As Robert Browning at his mother's knee listened eagerly to Bible stories and became—in his own phrase—"passion-



Courtesy of T. Y. Crowell & Co.
 From a portrait by Field Talfourd, Rome, 1839.

ately religious"; so Elizabeth Barrett, in her meditative childhood, heard from her father's lips the Gospel story and grew acquainted with divine Love.

She lived in sight of the Malvern Hills,

Keepers of Piers Plowman's Visions
 Through the sunshine and the snow;

and now rendered trebly classic by her visions and Aurora Leigh's. Hers was the birthright of a religious reformer. Her father had heard the trumpet call of John Wesley; and in the little town of Ledbury, gave time and means to further the great uprising of Christian philanthropy. He spoke and prayed with the un-shepherded poor; and Elizabeth's slight, delicate form was often by his side, her lovely eyes revealing her "quickenings inner life."

The child of a disciple of Wesley and Wilberforce, Elizabeth Barrett was imbued with the protesting spirit, though she saw clearly its dangers. In 1845 she wrote to Robert Browning: "I used to go with my father when I was able to the nearest dissenting chapel of the Congregationalists—from liking the simplicity of that praying and speaking without books—and a little, too, from disliking the theory of State churches. There is a narrowness among the dissenters which is wonderful; an arid, gray Puritanism in the clefts of their souls; but it seems to me clear that they know what the liberty of Christ means, far better than those do who call themselves 'Churchmen' and stand altogether, as a body, on higher ground." To Miss Mitford, in 1842, she wrote: "I don't call myself a Calvinist. I hang suspended between the two doctrines and hide my eyes in God's love from the sights which other people say they see."

Poet that she was, delighting in af-

firmatives and shunning controversy, as early as 1834, she had written to Mr. Boyd: "The commandment is not to argue with one another but to love one another. It is better to love than to convince." Yet her open mind, bared to every heavenly wind of doctrine, became more and more friendly to free discussion and full investigation. In 1861 she wrote: "I should fear for a revealed religion incapable of expansion according to the needs of man. What comes from God has life in it, and certainly from all the growth of living things, spiritual growth cannot be excepted." Her own progress was stated thus, "For I think the world wider than I once thought it, and I see God's love broader than I once saw it."

Yet to the essentials of evangelical doctrine Elizabeth Barrett Browning steadfastly adhered. In 1857 she wrote to Leigh Hunt, "I believe in the divinity of Jesus Christ in the intensest sense—that he was God absolutely." In Aurora Leigh occurs a confirmatory line. Invoking the help of God, Aurora says,

... Thou who hast thyself
 Endured this fleshhood.

In The Drama of Exile, the vision of Christ appears in response to the banished Eve's articulate sob:

There is pity in Thee
 O sinned against, great God!—
 My seed, my seed,
 There is hope set on Thee—I cry to Thee,
 Thou mystic seed that shalt be!
 When Christ responds, "I am here!"
 Adam exclaims, "This is God!"

From the Drama alone, a body of Christian doctrine set to noble music might be drawn. A single further passage must suffice. Christ speaks:

In my brow
 Of kingly whiteness, shall be crowned anew
 Your disowned human nature.
 Look on me!
 As I shall be uplifted on a cross
 In darkness of eclipse and anguish dread,
 So shall I lift up in my pierced hands,
 Not into dark, but light—not unto death,
 But life—beyond the reach of guilt and grief,
 The whole creation. . . .
 A new Eden-gate
 Shall open on a hinge of harmony
 And let you through to mercy.

The relation of the soul to God seems never absent from the thought of this poet. "All the arts," she once said, "are mediators between the soul and the Infinite." This serious, even solemn, cast of her muse was a hindrance to popularity, and endangered the acceptance of her poems by the *Athenaeum*. Of its editor, she wrote: "Mr. Dilke begged me once, while I was writing for him, to write the name of God and Jesus Christ as little as I could, because those names did not accord with the secular character of the journal!" The mooted point came up again with Mr. Kenyon; when he desired her to omit the closing stanzas of The Dead Pan, she replied: "Am I to sacrifice a principle to popularity? . . . What pagan poet ever thought of casting his gods out of his poetry?" Concerning the poem she wrote: "I have a conscience about it. It was not written in a desultory, fragmentary way, the last

stanzas thrown in as they might be thrown out, but with a design which leans its whole burden on the last stanza. Therefore I cannot throw them out. . . . I will not either alter or print the poem." The concluding stanza (for the poem was printed unchanged) begins:

O brave poets, keep back nothing.
 Nor mix falsehood with the whole.
 Look up Godward;

It is the Godward trend, the spiritual flame, that renders Mrs. Browning's poetry the delight of devout hearts and the inspiration of climbing souls. While the upward striving was innate, the generous flame was fed from the Word of God. In 1843, Miss Barrett wrote Mr. Westwood: "I read the Scriptures every day, and in as simple a spirit as I can; thinking as little as possible of the controversies engendered in that great sunshine, and as much as possible of the heat and glory belonging to it." Before writing The Drama of Exile, Miss Barrett had mastered the Hebrew language in order to read the Old Testament in the original. After her marriage it was the custom of the two poets to read aloud the New Testament each winter. Inevitably she was saturated, as every modern poet of first rank has been, with the phraseology and the spirit of the Bible.

Mrs. Browning's distinctively religious poems, notably the group of sonnets, place her in the "choir invisible" of singing worshipers. It is enough to name Bereavement, Consolation, Grief, Substitution, Comfort, Futurity, and the one so dear to Robert Browning, Past and Future. Of it he wrote to E. B., "It



Courtesy of T. Y. Crowell & Co.
 Bust made from life by W. W. Story, now in Wellesley College.

moves me more than any poem I ever read."

But Mrs. Browning's religion was not a thing apart to be sonneted and hymned alone, though never so nobly. It was her whole existence. She learned in suffering and joy alike what she taught in song: the immanence of God, the assurance of immortality, the all-conquering power of

love. Her views of life and death are clear and resonant. To Miss Mitford in 1854 she wrote: "I have been long convinced that what we call death is a mere incident in life—perhaps scarcely greater than the revolution which comes with any new emotion or influx of new knowledge. I am heterodox about sepulchers and believe that no part of us will ever lie in a grave. . . . I don't think much of my nail parings, do you? . . . I believe that the body of flesh is a mere husk which drops off at death, while the spiritual body (see St. Paul) emerges in glorious resurrection at once."

To Mr. Ruskin in 1859 she wrote: "What would life be if it had not eternal relations? For my part, if I did not believe so, I should lay my head down and die. Nothing would be worth doing, certainly. But I am what people call a 'mystic,' and what I myself call a 'realist,' because I consider that every step of the foot or stroke of the pen has some real connection with and result in the hereafter."

Long before nearing the bound of life, she had sung:

O Death, O Beyond,
Thou art sweet, thou art strange.

And A Vision of Poets, that splendid
Valhalla of earth's crowned ones, ends
thus:

Knowledge by suffering entereth,
And Life is perfected by Death.

No deeper conviction is crystallized in
this jeweled verse. In Aurora Leigh,
Romney utters the truth thus:

I count that Heaven itself is only work
To a surer issue.

It is nearly half a century since Elizabeth Barrett Browning passed to the "Diviner Country"; where—who can doubt?—her "glorious genius," adequately companioned still, and consecrated to highest uses, is

thrilling audient and beholding souls—
By signs and touches which are known to souls.

For

No work begun shall ever pause for death.

American Vegetables

Nowhere in the world are so many fine vegetables grown and eaten as in America, and nowhere are vegetables so sickly and wanting in the valuable constituents of palatable and healthful food as in France, Switzerland and Italy. I am, of course, speaking generally. I have found a few good vegetables in these countries, but they were not altogether common to the soil. Carrots are peculiarly popular, but a more uninteresting dish was never devised and one in which the work of deglutition is almost a work of supererogation! In this country carrots are supreme only in Irish stews.

The people of continental Europe, who can afford it, eat several preparations of meat a day, most of it so disguised as to be hardly recognizable. The hotels frequently present at their "table d'hotes" from six to eight courses of meat during the day and rarely any vegetables, excepting string beans, potatoes and carrots. . . .

What European knows "green peas" served at home in the summer time as the American boy knows it? The head of a fine English home, an "American wife," said to me: "I would give a pound note to have a great saucer of peas with rich juice and eat them with a spoon as I once used to do—and for an ear of evergreen corn and a mealy sweet potato and a good pumpkin pie—and yes, some griddle cakes! I would then die happy!"—*Good Housekeeping*.

For the Children

Sympathetic

Whenever I start out to walk, our dog he
seems to know,

And runs along ahead of me to show he's
coming too;

And when there is a reason why he really
mustn't go

The hollering "Go Home" to him is awful
hard to do.

He wags his tail and jumps around, and
seems as if he said,

"I guess you didn't mean it, you were only
jokin' then!"

But when he sees I'm serious he kinder droops
his head,

Or looks up at me sorrowful, an' looks away
again.

And then at last he minds me if I keep an
angry tone,

It's awful hard to do it, but I try with all
my might;

And sometimes when I look around I see him
all alone

A-watchin' me and watchin' me until I'm
out of sight.

You see I know just how it is, 'cause some
days when I find

My brother's got to hurry off with bigger
boys to play,

And when he says I musn't go and tag along
behind,

He leaves me sittin' somewheres and
a-feelin' just that way!

—*Burges Johnson, in Rhymes of Little Boys.*

What Bettina Stole

IN THREE PARTS: PART I.

BY ANNIE HAMILTON DONNELL

Bettina sat on the extreme edge of the piano-stool and with the toe of one foot held down the soft pedal. For of course the beautiful lady must not hear.

"Now I will practice," Bettina whispered, opening the big book of *Easy Lessons*; but she knew all the while it would only be make-believe. How could she practice the little black notes that ran uphill and downhill and stood on top of each other, unless she had been introduced to them? For all the little black notes were strangers to Bettina—she could not even call them by name.

It seemed hard, with the piano right there and the big book of *Easy Lessons*—it would be such easy work to get acquainted! Ever since Bettina could remember, she had longed to learn to play on the piano. But of course she had never expected to be able to, until she came to live with the beautiful lady, and then she had stopped expecting almost as soon as she had begun. For she had found out about the little daughter that had played the *Easy Lessons*—the beautiful lady's little dead daughter. No one else, Leonora the maid had told her, would ever take music lessons in that house! The Missis could not even abide to hear a note struck. But she had the piano kept open and the book of *Easy Lessons*, just as the dead child had left them.

The beautiful lady was not Bettina's own at all. She was just the wonderful, tall visitor who had come to the Children's Home one day and told the gentle matron she would take home "that little thin girl in the front row"—and Bettina was just the little thin girl. People had

wondered greatly at her adoption. Even now, after six months, they wondered.

It was a wonderful house with splendid high-up rooms and luxurious furniture and soft draperies. At the Children's Home there had not been anything wonderful or luxurious or soft—still, sometimes Bettina missed the Children's Home. Even a lovely little room of your own and beautiful dresses to wear cannot always keep you from being lonely—when there's so much room to be lonely in!

Bettina did not see the beautiful lady very often. Leonora said she stayed in her own room a great deal, or else in the little closed room beside it. Sometimes they had meals together, but always then Bettina was busy trying to eat with the right things and not to tip anything over, so of course she could not talk much even if the beautiful lady had seemed to want her to. Bettina did not feel much better acquainted with the beautiful lady than she did with the dear little friendly-looking black notes in the *Easy Lessons*.

The little girl next door was going to take music lessons. She had told Bettina so once on the way home from school. She was going to begin next Saturday.

"Why, today's next Saturday!" thought Bettina, suddenly suspending the subdued make-believe practising. The next-door little girl was going to take music lessons today! Perhaps now, this minute—Bettina got down from the high stool and ran to the window in a flurry of excitement.

The houses were very close indeed, so close that Bettina's parlor window almost nudged elbows with the next-door little girl's parlor window. Bettina could look right in and the first thing she saw was another *Easy Lessons* on another piano rack, all open, ready to take a lesson in! And the little black notes were just the same little black notes as Bettina's!

Some one had just come into the next-door parlor and was laughing in a gay little way that Bettina liked. The beautiful lady never laughed and Bettina herself felt always rather sober.

The caller was taking off her gloves—Bettina shrank back out of sight behind the lace curtains, and watched them come off slowly. The caller was taking off her hat—was sitting down close to the piano stool! The next-door little girl was sitting down on the piano stool!

"It's the lesson—the music lesson!" thought Bettina rapturously.

And she nestled up closer to the window and took it with the next door little girl. The keen eyes in her thin, absorbed little face did not once stray from either the little black notes or the teacher's face, or the black and white keys on the piano.

When the lesson was over Bettina knew perhaps a little better than the next-door girl the names of the keys and how to spread out her fingers and touch them gently. And she had been introduced to the little black notes in the *Easy Lessons*!

"Practice it all over as I have told you, Elizabeth," the smiling teacher said, as she drew on her gloves again, "I'll come again Wednesday afternoon and I want you to be able to give me a music lesson

—the one I've just given you! Remember the names of the lines and the spaces—now I just wonder if you've forgotten them already?"

"E, G, B, D, F—F-A-C-E, face!" burst out an eager voice, but it was not Elizabeth's. Elizabeth was trying to remember and drumming her feet against the piano stool it was such hard work. The drumming noise kept the music teacher from hearing Bettina, fortunately.

Every day after that when she came in from school Bettina stole into the parlor, and with the soft pedal down, practiced her lesson. She said the line-letters and the space-letters over and over to herself, after she went to bed, until they seemed to get to be such good friends that they danced about the dim little room and nodded and called to her. She dreamed that E was naughty and climbed up to the top line and would not come down, and that the F that belonged there really got to quarreling with the F that belonged downstairs in the first space and she had to call in a policeman—and that they looked so much alike he could not tell which to put back on the top line!

Another time, between that Saturday and the next Wednesday, Bettina went to sleep saying the names of her new acquaintances, the little black notes. Probably that was why they came trooping around her a minute later, all talking at once.

"My name is Whole," the big fat note said impressively, "I could take a couple of these Half fellows in my arms at once—or four of these little shavers in the Quarter family! I'm very important—don't forget me, Bettina. You'll find I'm not to be hurried over or treated lightly."

"I'm Half—my name's Half, Bettina! When you look at me you've got to stop and count two!"

"Bettina! Bettina! we're the little Quarter children. You'll like us best!"

"We're always twins—the Eighths, they call us. It's we that make the music that sets your toes a-dancing! There's nobody like!"

"Hold on! We're here, I guess! We are the Sixteenth triplets, we are! Wait till you see us make your toes dance!"

It was a queer dream and Bettina laughed aloud in the middle of it and the beautiful lady heard. She was sitting in Bettina's room as she did sometimes at night, watching the lean little face on the pillow with a wistful longing, as if she yearned to love the little waif.

"Not yet," she sighed, bending over the pillow, "I can't love her yet—what if I never do! What if I can never love any one again!"

The little child who was dead had been round and rosy and dimpled, not a little dark, thin thing like Bettina. That was why the beautiful lady had said to the gentle-faced matron at the Children's Home, "I want the little thin girl in the front row"—because she could not bear to be reminded of her own little girl. She would, of her own accord, have chosen to adopt no child at all but to shut herself up alone, with her grief. But the little girl who was dead had made her promise:

"Mamma, you'll be so homesick 'thout any little child," she had pleaded, her hot little hand on the beautiful lady's cheek.

"Say you'll 'dopt a little child to stay with you! Cross your heart an' say, 'Yes, darling, I will'—I'm tired out an' seems if it would rest me if you did."

The beautiful lady had crossed her heart, "Yes, darling," she had whispered above the pleading face, and the child had nodded weakly and fallen asleep.

So Bettina had come to live in the great lonely house and the beautiful lady had tried to love her. She was still trying.

The next-door little girl confided to Bettina that she had begun to take her music lessons. "I am going to be a great mu-musicianer," she said proudly, "My teacher says I've got the right kind o' hands."

That night Bettina studied her hands earnestly. Were they the right kind? The little next-door girl's hands were slender—so were Bettina's. And long—Bettina's were long. Perhaps—O, perhaps hers were the right kind of hands! And the longing to make music with them grew bigger and bigger in the child's soul. She spent all her spare minutes perched on the high piano stool. When she was not "practicing" she was making believe to be a great artist before a mighty audience. The applause that greeted her music then was so real to her imagination that it seemed to fill the room. And Bettina would slide down from her perch and bow gravely to the audience. That was her favorite play, shut up by herself in the great room.

On Wednesday the next-door little girl took her second music lesson. The teacher came smiling into the room and drew off her gloves. "Well, Elizabeth?" she said, and the lesson began.

Across a little space Bettina sat behind the curtains and took her second music lesson. And it almost seemed as though the little black notes in the Easy Lessons looked past Elizabeth, across the little space to Bettina, and nodded friendly-wise to her, as if to say, "We're better acquainted with you—you're the little girl for us!" For Bettina and they had spent so much more time together.

(To be continued.)

A Plate of Soup

Something happened last winter, in Paris, that I shall place side by side with the widow's mite of the Gospel. You will remark the profound analogy, the close spiritual kinship of these two cases.

In the icy north wind of December a shelter was raised where warm soup was given to the unfortunate. A very old woman, who had long awaited her turn, at length sat down and was served. Before she touched her portion, she noticed that a young robust working man beside her, had already consumed his with an avidity that betrayed that he was famished. At once she pushed her plate towards the workman and said to him, "I am not hungry, will you eat this?" The workman accepted.

But some one had noticed all that had passed. As they went out, he took the old woman aside and said to her, "You were not hungry then?" "O yes," she answered blushing, "but I am old and can bear it, and that poor young man was more in need of it than I."—Charles Wagner, in *The Gospel of Life*.

Closet and Altar

THE SOUL ASTRAY

I have gone astray like a lost sheep; seek Thy servant.

Comfortable words for lost sinners! God himself seeks to save them. O Thou, who sought me when I was astray, save me for Thy mercy's sake; preserve that which Thou hast sought and found.—Thomas Wilson.

That is the gospel of Christianity—not only that man is the child of God; not only that God loves his child; not only that man cannot do without God, and God cannot do without man, but every child may return to his father, and his father is on his way seeking his child.—N. McGee Waters.

I was not resolute in heart and will
To rise up suddenly and seek Thy face,
Leaving the swine-husks in the desert place,
And crying, "I have sinned; receive me still!"

I could not even at the Shepherd's voice
Startle and thrill, with yearnings for the fold,

Till he should take me in his blessed hold,
And lay me on his shoulder and rejoice.

But lying silent, will-less in the dark,
A little piece of silver, lost from Thee,
I only knew Thy hands were seeking me,
And that I bore through all Thy heavenly mark.

—Elizabeth Waterhouse.

We talk about the lapsed masses, but Jesus spoke about the *lost sheep of the house of Israel*.—A. B. Bruce.

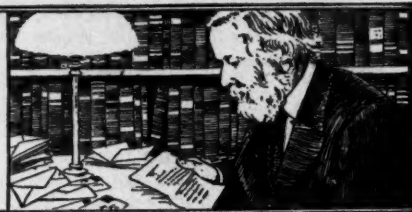
He did not stand on the shore and wait till people floated up to him on the flood tide of prosperity; he himself swam out after them as they floated down from him on the ebb tide of adversity. He came to seek and save that which is lost. No breaker of bruised reeds was our King; no despiser of storm-shaken souls; no crusher of stumbling hearts; no trampler on prostrate characters.—George Dana Boardman.

But this is the Lord's manner: if there be but one grain of corn in many heaps of chaff, he will never leave winnowing rather than lose it; send he will, messenger after messenger, until he hath gathered it into his barn.—Thomas Hooker.

Thou hast been merciful unto me, O Lord, and searched me out in the hidden place where I had strayed and fallen! It is of Thy lovingkindness that I am restored from the folly of my wandering and from distress and darkness and that I see once more the light of life. And it is sweet to my soul that Thou, from whom are all things, rejoicest with Thine own in my recovery and return. My Deliverer, my Joy and Hope, take my life henceforward into Thine own care. Lead me where Thou wilt and as Thou wilt and forsake me not when my fears and my temptations come. Bring me into the company of Thy redeemed and joyful people and let Thy friendship be my joy and crown. Gird me with strength for all my work on earth and dwell in me to will and do forevermore. Amen.



THE CONVERSATION CORNER



A Page for the Old Folks

"THE OLD GRANITE STATE"

CAN you give all the verses and the author of a piece of poetry beginning thus?

I have come from the mountains of the Old Granite State,
Where the hills are so lofty, magnificent and great.

I never saw or sung them, but remember hearing my mother sing them nearly fifty years ago. My brother says that a song called the "Dying Californian" was set to the same music, and that he could copy the air now from memory. Neither of us can recall any more of the poem than the two lines quoted.

Melrose, Mass.

Mrs. M.

This seems a very simple question, but it has taken, even with the help of various friends, a long while to get an exact answer. From similar queries in other papers I see that the song desired is constantly confounded with a much more familiar one on the same subject once widely sung by the famous Hutchinson Family. That song I found at Ditson's in sheet form in the two-volume "Story of the Hutchinsons" (Boston, 1896) and also in a quaint pamphlet, "Narrative of the Tribe of Jesse" (Boston, 1874), in the Congregational Library. I will copy a few stanzas from one of the versions, for those singers were very ready in improvising according to the number of the family present or other circumstances, and neither added syllables nor hard names ever disturbed in the slightest the musical flow of their song!

We have come from the mountains,
We have come from the mountains,
We have come from the mountains
Of the Old Granite State.
We're a band of brothers,
We're a band of brothers,
We're a band of brothers,
And we live among the hills.

We have left our aged parents,
We have left our aged parents,
We have left our aged parents
In the Old Granite State.
We obtained their blessing,
We obtained their blessing,
We obtained their blessing,
And we bless them in return.

We have seven other brothers,
We have seven other brothers,
We have seven other brothers,
And of sisters just another,
Besides our father and our mother,
In the Old Granite State.

With our present number,
With our present number,
With our present number,
There are fifteen in our tribe,
Thirteen sons and daughters,
Thirteen sons and daughters,
Thirteen sons and daughters,
And their several names we'll sing.

David, Noah, Andrew, Zephy,
Caleb, Joshua, Jess and Benny,
Judson, Rhoda, John and Asa,
And Abby, are our names.
We're the sons of Mary,
Of the tribe of Jesse,
And we now address you
With our native mountain song.

I have heard more or less of the "tribe" render their sweet-voiced music

among the mountains of New Hampshire and the mountains of Tennessee, and "of sisters just another" sing a boat song on the St. John River in Florida, so that I am sure that any Old Folks who listened to their temperance or anti-slavery songs forty or fifty years ago will welcome the above extract from the thirteen stanzas of "The Old Granite State." But that is not the song Mrs. M. had in mind. A note to the last survivor of the Hutchinsons at "old High Rock," Lynn, was answered from Washington.

... In reply to your questions, the words of "The Old Granite State" were written by my talented brother Jesse in 1843, and were set to an old tune, the "Old Church Yard" (I think). The words you mention were by J. C. Baker of the "Baker Family." Ours is the original song. Mr. Baker is deceased. Yours truly,
JOHN W. HUTCHINSON,
the last of the tribe of Jesse and Mary, aged 85.

With this hint, I went again to Ditson's and, blessings on the—not barefoot, but light-foot—boy who ran up and down the galleries for half an hour, the piece was found. It is entitled "The Mountaineer's Farewell, words and music by John C. Baker," and is copied entire.

I have come from the mountains of the old Granite State,
Where the hills are so lofty, magnificent and great;
I have left kindred spirits in the land of the blest,
When I bade them adieu for the far distant West.
Oh, thy mountains, Oh, thy valleys in my own Native State,
I have come from the mountains of the old Granite State,
Where the hills are so lofty, magnificent and great.

Oh, thy hills and thy valleys are sacred to me,
No matter what in lands of others I may see,
I may view scenes so sunny, so fair, and so smooth,
Then I'll think of my cottage that stands in the grove.
Oh, my childhood, Oh, that homestead in my own Native State;
Oh, thy hills and thy valleys are sacred to me,
No matter what in other lands I may see.

When I think of the fair one who was my pride,
As she roved among the mountains so close to my side,
Then I sigh for those days that will never come back,
For she sleeps by the side of the bold Merrimack.
Oh, that loved one, Oh, that graveyard in my own Native State,
I will oft think of her who once was my pride,
As she roved among the mountains, so close to my side.

A mother dear I've lost; she's gone to the grave,
She was the dearest blessing that God ever gave;
Now I go to the spot where buried is the loved,
And I seem to hear her singing with the angels above,
Oh, my mother, I bless her ashes in my own Native State.

A mother dear I've lost; she's gone to the grave,
She left her orphan weeping to go to God who gave.

I am unable as yet to learn from what particular lofty, magnificent and great hills in the old Granite State the Bakers came. A minister in Haverhill, N. H., writes me:

I first heard the Bakers about 1857 in Wisconsin, where I lived as a boy. They were a well-known family of singers in those days, and were considered the best troupe on the road in the Northwest. It consisted of John C., the leader, his wife and two Baker brothers.

C. E. EATON.

THE PETRIFIED FERN

Can any one tell me the author of the poem beginning,

What is time, O glorious Giver,
With its restlessness and might?

Also, the author of "The Petrified Fern"?

In a valley, centuries ago,
Grew a little fern-leaf, green and slender.

When I read anything beautiful, I like to know to whom I am indebted for the pleasure.
Boston.

S. W. J.

The author of the second poem was Mrs. Mary L. (Bolles) Branch, and it can be found in Stedman's American Anthology, Bryant's New Library of Poetry and Song, Schaff and Gilman's Library of Religious Poetry and other less known collections. The first and last of the four stanzas are:

In a valley, centuries ago,
Grew a little fern-leaf, green and slender,
Veining delicate and fibers tender;
Waving when the wind crept down so low;
Rushes tall, and moss and grass grew round it,
Playful sunbeams darted in and found it,
Drops of dew stole in by night and crowned it,
But no foot of man e'er trod that way;
Earth was young, and keeping holiday.

Useless! Lost! There came a thoughtful man,
Searching nature's secrets, far and deep,
From a fissure in a rocky steep
He withdrew a stone o'er which there ran
Fairy pencilings, a quaint design,
Veinings, leafage, fibers clear and fine,
And the fern's life lay in every line.
So, I think, God hides some souls away,
Sweetly to surprise us the last day.

OTHER QUESTIONS

Can you tell me where to find the poem containing "Near the school the church-spire stands"? It was familiar to me when a child, but I cannot find it now.
Mattapan, Mass.

A. C. T.

Whittier's poem, as beautiful as it is true—"Our State," ending with these stanzas:

For well she keeps her ancient stock,
The stubborn strength of Pilgrim Rock;
And still maintains, with milder laws,
And clearer light, the Good Old Cause!

Nor heeds the skeptic's puny hands,
While near her school the church-spire stands;
Nor fears the blinded bigot's rule,
While near her church-spire stands the school.

A sick lady wishes to know where she can find the hymn commencing, "Gone to the grave is our lost one," with chorus something like this, "Down the deep, dark valley."
Hampton, Ill.

L. F. B.

I wish to find the poem of which the following is a part. We have searched without success.

A word, a look, has crushed to earth,
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's latest hour.

Providence, R. I.

H. M. C.

Where can I find poem commencing,

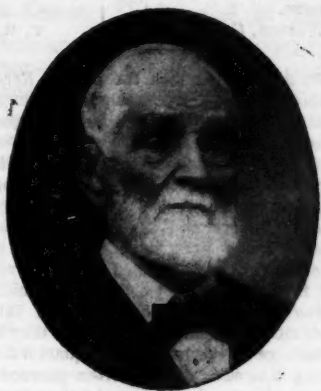
A commonplace life we say, and we sigh—
But why should we sigh as we say?

Boston.

W.

Mrs. Martin

Birthday Greetings from [Our Readers



MR. SELAH R. CORWIN, MIDDLETOWN, N. Y.
A long-time subscriber, ninety-six years old

Let me be among those who congratulate *The Congregationalist* on the attainment of its ninetieth birthday. It has proved its right to be, to live and to grow by what it has been. The fittest has survived. It was never better in its history. For one, I sincerely hope that Messrs. Dunning, Bridgman, Morris and their co-laborers will be kept in the fields of service in which they have achieved such distinguished success as long as they are able to work. They have made *The Congregationalist* distinctly the best religious paper in America.

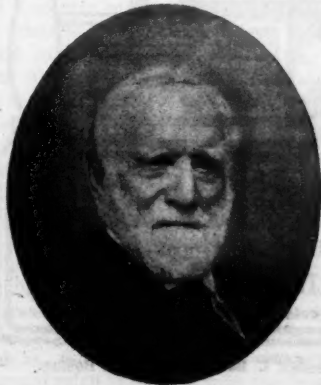
Montclair, N. J. AMORY H. BRADFORD.

The *Boston Recorder* and *The Congregationalist* were taken in my father's family from my earliest remembrance, and I was accustomed when a lad to wrestle with the editorials of Dr. Parsons Cooke; the paper has always been a considerable factor in our family life. It has been my custom for years to read it on Saturday evening as a good preparation for the Sabbath. We always send our paper to another and it goes then to a third home. I know not how a Congregationalist can do without it. Its loyalty to our missionary interests through so many years and the large space it has given to its different departments has done much to weld the denomination together in the tie which binds us most closely, namely, common missionary work. It is a great satisfaction that Congregationalists can feel that by general consent the paper is without a superior among religious journals.

Boston.

SAMUEL B. CAPEN.

I subscribed for *The Congregationalist* in 1869—soon after landing in Boston, a mere boy. Wanting to have a religious paper, I selected the paper of the denomination to which I belonged. I have never given it up since that time. In the course of time as I have come to feel sure of the stability of the paper, and as my wife was accustomed to reading the paper from childhood up, and as



MR. J. W. PHASE
Ninety-two years old in May

we felt the need of it, I have subscribed for it five years in advance. I always glance at it when it reaches me during the week and read it more thoroughly on Sundays. The good influences of the paper upon my life cannot be measured.

Boston.

J. J. A.

You have been an uninterrupted and welcome weekly visitor to my study and home since I was ordained in 1890. When you first came to my door only sixteen years ago, you were an old-time eight-page blanket sheet. I rub my eyes and ask if it can be so. Then you had a *This and That* column and offered a prize for the most interesting contribution weekly. I tried once and won the prize, and the column was immediately discontinued. Then you had an *Answered Prayers* department. Dr. Henry Martin Dexter was then at the helm. As a young pastor I wanted some information concerning Congregational usage, and wrote him inquiring what he would say further than he had in his *Handbook*. To my surprise and delight he answered in a three-page autograph letter; and that, added to the respect already formed for him, decided that our first boy's name should be Dexter. That letter recognized the growing changes in our usage and gave the new forms and ways due recognition.

Ever since then your visits have been like those of a personal friend, and you have always



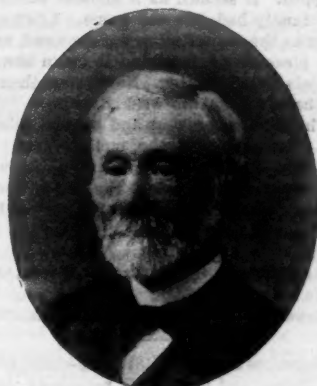
MRS. A. E. HASTINGS, WESTCHESTER, PA.
Ninety-three years old

brought a breath of fresh life from the foremost ranks of the world's thinkers and workers. Your arrival is always quickening and your files frequently furnish me rich suggestions. I am getting more help from Dr. Dunning's treatment of the Sunday school lesson than from any other single source. The *In Brief* column is always like a dish of tidbits. I have been very happy over your attitude concerning the tripartite movement for union. I enjoy your breadth of vision, your giving due recognition to all sides of a subject and taking a definite stand of your own at the same time. I always feel sure when I write you a letter or open your pages that I shall receive courteous treatment and find myself in kind and self-respecting company.

Mt. Vernon, O.

E. O. M.

On this ninetieth anniversary of the dear old *Congregationalist* may one be permitted a word of appreciation for your admirable *Conversation Corner*? As a lifelong teacher of children it is of special interest to me. Only one who has a genius for reading the mind of a child can mingle so happily the thoughtful and tender, bright and playful, with stimulating counsels about child-life and character. The varied and timely subjects discussed are presented in a manner so pleasing to children of various ages that they eagerly turn to this page and are proud to tell their own little story about birds, trees, travels, work or play



MR. E. F. DUREN, BANGOR, ME.
Subscriber since 1881, ninety-two years old

—whatever the chosen subject may be. What the Sunday school is to the church, the children's page is to the church paper in no slight degree. If it is loved in childhood, it is making a place for itself in the homes of the future.

May your readers be multiplied! God bless your child-readers; may their tribe increase! In my New England home it was not considered respectable to be without the church paper. It was our custom to read it on Sunday afternoons. I lend my *Congregationalist* to mothers who like it for their children.

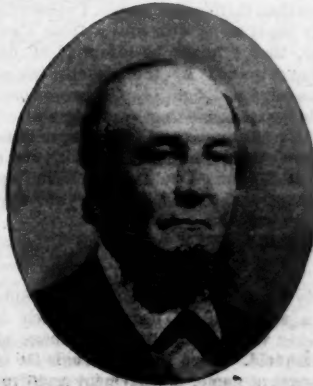
Appleton City, Mo.

M. A. L.

My earliest recollection of *The Congregationalist* connects it with Sunday afternoons. It brings to mind a picture of quiet country life when even the cat and the horse knew it was Sunday. And to this day it seems the only polite and proper thing to save it for Sunday reading. The big letters across the top of the first page—before it shrunk to its present form—aroused my curiosity, and when futile efforts had been made by each member of the family to teach me the alphabet, I was conquered by those mysterious characters and fell an easy victim to the art of reading.

A few years later, when I was old enough to go to the post office for the mail, how eagerly I waited for Friday and *The Congregationalist*, that I might see what new pranks and antics "Prudy" had performed, for she was as real to me as my playmate next door. I was jealous of any older member of the family who dared read the paper before I had absorbed those fascinating stories.

Another childish memory is of the attic where I played on rainy days, and to the accompanying patter of the rain I would re-read the *Children's Column* with all the interest of first perusal. To this same attic I was sent on housecleaning days to get papers with which to cover the shelves of the china closet, and I can see mother's gold-band china in attractive rows and the scallops and points of *The Congregationalist* as it adorned the edges of the shelves.



MR. ERASTUS B. RANDALL
Eighty-two years old in April

There came a time when the mother was left with her little family to brave the world alone and win a living single-handed, and because of a reduced income the paper was stopped. It seemed as if another member of the family had left the home. After a few months the subscription was renewed, and in the pleasure of receiving it again the self-denials were forgotten. Never since then have we been without its weekly visits.

The children grew up and became subscribers. Time touched the mother gently and lovingly, and *The Congregationalist* was a treasured paper to her to the end of her life. It is associated with all that is sweet and true and good in my life, and my affection for it never lessens.

May it go on doing for many what it has done for me.

Connecticut.

CONSTANT READER.

Sometime as early as 1817, or perhaps earlier, my father and two of his neighbors clubbed together and subscribed for the *Boston Recorder*. The times were hard and the people poor, but they felt the need of some assistance in training their children for usefulness and right living in the world. The *Recorder* is the first paper I remember to have seen. It was hailed with delight by all the family. My older sister prized the poetry, and committed much of it to memory. It gave me the first idea of foreign missions; also of the American Board, which was organized the year of my birth. When the *Christian Mirror* was published in Portland my father had the first issue and, without a break, the last—or would have had he lived so long. It was reluctantly given up both in his family and my own; but we are satisfied with what we are getting. We could not do without some religious paper. I know of no other that I should prefer.

Gray, Me.

E. W. M.

Thirty odd years ago, a lady residing in a flourishing town not one hundred miles from Boston where there was no Congregational church within available distance, missed its services so sorely she prepared a statement of the facts, giving number of members who were resident in that vicinity, etc., and sent it to her well-beloved paper, *The Congregationalist*. Not long after, in an editorial the suggestion was made that if in any place the time seemed ripe for the organization of a church, the experiment might be tried of having a prayer meeting. Some one doubtless saw that editorial, for a prayer meeting was started and attended by thirty-seven persons and kept up through the summer. In the autumn a hall was engaged for regular Sabbath services and Sunday school, and in January, 1873, a church was organized which has now the largest membership in town, except of course the Catholic.

So that lady feels that *The Congregationalist* through that editorial has played a very important part in her life and the lives of many others.

A CHARTER MEMBER.

South Framingham, Mass.

When I entered the Congregational ministry, more than thirteen years ago, I subscribed for your paper along with others from a sense of duty, that I might be informed of denominational news. At the present, taking the same papers, I find *The Congregationalist* a little nearer to me than anything else. To me it is the most meaty religious paper I find, and I have taken a number. I like your strong moral sense and I believe you have improved constantly since first I made your acquaintance.

Glen-Spey, N. Y.

J. H. K.

My acquaintance dates back to 1848 when as a small child I began to watch for its weekly visits to the little parsonage at East Marshfield. Since then, through its various changes of name, management and dress, my

interest has never flagged. I cannot tell you all that the paper means to me. I value it more and more for the help and inspiration that come to me from its pages. When we have read it, we pass it on to our next neighbor and later to one of our oldest church members, who is a shut-in by reason of extreme deafness—thus making three families benefited by it. Closet and Altar I find very suggestive and helpful, and the "old folks" page is a constant source of pleasure as it recalls the old hymns of my childhood.

I was greatly interested several weeks ago in an article about the "early candle light" meetings. I remember them so well and the familiar hymns sung without the book, for we could repeat all the hymns in common use then. I sometimes think there was more true worship in the old fashioned singing than in our modern way. I hope to be able to read *The Congregationalist* as long as I live, and to grow better and wiser each year in consequence.

Topsfield, Mass.

A. G. D.

I beg to congratulate you heartily on the coming ninetieth birthday of *The Congregationalist*, and to add my tribute of praise and esteem to the many which you will receive. I enjoy every number of the paper, and can truly say that no reading matter comes to my table that is more welcome. My one regret is that I did not begin to take it years ago, instead of recently, and am certain that I have thereby lost a lot of good reading, and at my time of life that can never be "made up."

New York.

J. R. D. L.

I must bear my testimony to the influence of *The Congregationalist* in the forming of my religious thought as a child. My father took the paper, I think, from the time it was first published. I have a copy of the *New England Puritan* of March 31, 1842, edited by J. E. Woodbridge, Dorus Clarke and Parsons Cooke. It does not look like the paper of today, but has the same ring of high religious and spiritual life. We look forward to the paper's arrival on Friday morning as the one paper of the week. We specially enjoy the beautiful column of Closet and Altar. May it long be published to spread the news of Christ's kingdom in the world.

Danielson, Ct.

S. M. B. S.

I commenced taking it in the early sixties and have continued ever since. It has been a welcome weekly visitor and I still prize it highly as a family educator. I consider it a

standard on all civil and ecclesiastical matters. I am in my eighty-second year. I propose to take your paper as long as I live. I hope it may go on to its hundredth anniversary with all the increasing usefulness which its merits deserve.

Lebanon, Ct.

E. R. B.

My grandfather took the *Boston Recorder* in its early days. My mother, as a young girl, used to read the poetry first. My parents were subscribers to the *Recorder* and *Congregationalist* throughout their married life—a period of nearly sixty years. As a young girl I used to read the stories first, and though now past threescore and ten, I still remember some of them. Mrs. Helen C. Knight's story, *The Quart of Milk*, passed into a proverb in our family. The pint a day with which the young couple began housekeeping satisfied their modest demands. But when they began to indulge in the luxury of a quart a day the young housekeeper was often dismayed by finding the supply exhausted before tea time. I have been a subscriber to the *Congregationalist* myself for about forty-five years, intermitting my subscription only when with others who had it.

Now my nephew, the fourth generation, is a constant reader of the paper.

We do not see how Congregationalists can get along without it.

Stoneham, Mass.

M. A. P.

When I was seventeen years of age how gladly I sent some of the first money called my own as a subscription for this valuable paper, and eagerly did I look for the weekly copy, which I almost ravenously devoured. All through the changes in form and combinations since made the publication has come out better and still better.

Your early editors have "passed to the beyond," but their impressions have had their influence and I think molded my character for good as no other reading has done. I rejoice to tell you that for forty-seven years I have had the pleasure of receiving such helps into our home. Editorials always had the "right" "ring" and never led us astray. Opinions there expressed proved to be correct, and vital points were assailed with only truth and right in mind.

We rejoice with you that your publication stands at the head of any issued by the "press" of any denomination, and wish for you that large measure of prosperity and happiness that comes from doing good.

Grand Forks, N. D.

E. O. L.

BENDORP'S



"It's Dutch," and the Dutch make the best COCOA.

Has no superior for quality, flavor or economy. You save just 1/2 your cocoa by using the Cocoa with the Yellow Wrapper.

Send 10 cents for Trial Can to . . . STEPHEN L. BARTLETT, Importer, Boston.

Try Bendorp's Cooking Chocolate (Blue Wrapper).

Send 10c. for trial can, equal 20 cups. Stephen L. Bartlett, Importer, Boston.

The Literature of the Day

The Country Town and Its Future

Three qualities not often blended by an author—a felicitous and attractive style, a thoughtful, philosophic temper, and acute power of observation and of analysis—are to be found in this excellent book, by one of our leading younger Congregational ministers. While it is based, so far as its facts and statistical data go, on conditions in New England, its reflective and didactic portions have decided value for students of rural and village life in all sections of the country, inasmuch as the same forces, making for or against rural growth or decay, are at work everywhere.

Written by a clergyman, this book duly, and on the whole optimistically, discusses the future of institutional religion in the country, and points out modifications which are inevitable if the field is to be held. But Mr. Anderson's horizon is wide, and he invites the reader to ponder those social transformations which applied science has wrought, the altering racial stock which immigration brings, the regenerative influences fostered by new methods in education and by the return to rural towns of city dwellers.

Both the author's philosophy of social evolution and his observation confirm him in the belief that nothing is to be feared from an altered type of settlers in our rural communities so long as certain permanent factors—institutional and personal—abide in the towns, determining an environment which will prove stronger than any influences of heredity. He relies on Nature to continue to do forever what she has done in the past in spiritualizing the country dweller, especially now that nature study is admirably taught in our schools. He counts on an increasing appeal of the country to the finer spirits of society, inasmuch as they now, through applied science, can combine with the life of the country much of the best of urban life. He reckons on the new touch of the rural dweller with the larger outer world, made possible by telephone, newspaper, cheap and easy travel, to diminish the temptation to seek the city as a place of abode. He expects the new agricultural education to do for farming what technical education has done for manufactures and transportation.

Mr. Anderson, as might be expected, realizes that the salvation of the country church involves heroic measures in many cases—the abolition of sectarian feuds, and a clearer recognition of the place of the church as a social center with a social conception of Christianity. Indeed, he goes so far as to say that "in the future the social spirit must be the chief reliance in inducing people to attend church, for it is no longer possible to prevent a wide desertion of the churches by the individualistic appeal." The disregard of the church by an increasing number of country folk, will, he believes, sooner or later force those who do believe in religion and worship to unite, and to emphasize the church's social functions.

The reader is advised to begin with Book II, and sample the author's philosophy and spirit in dealing with the broader

issues involved, before reading Book I. with its detailed statistical examination.

[The Country Town, by Wilbert L. Anderson. pp. 307. Baker & Taylor Co., New York. \$1.00 net.]

RELIGION

The Prophet of Nazareth, by Prof. Nathaniel Schmidt of Cornell University. pp. 422. Macmillan Co. \$2.50 net.

Another attempt to secularize Jesus Christ and to disprove the miraculous element in Christian faith and history. The author has been director of the American School of Archaeology in Jerusalem and is critical not only of all literary documents but of topographical traditions. His chief argument is against the messianic self-consciousness of Jesus, and it amounts to a complete denial of the historical value of the fourth Gospel, and the assertion that such passages in the synoptic Gospels as imply this self-estimate on the part of Jesus are either misinterpretations or unauthentic. The author regards the vast results of Christianity as of high value yet thinks that they have sprung from an ideal which was never a reality, but which was suggested by the life of Jesus the Jew, the records of which in the Gospels are to a large extent unreliable and unhistoric and were not written by their reputed authors. The reader can hardly restrain himself from becoming as critical of this book as its author is of the literature from which he essays to construct a history.

Irenic Theology, by Rev. Charles Marsh Mead, D. D. pp. 375. G. P. Putnam's Sons. \$1.50.

The leading thought of this book, that opposite views in theology are not mutually exclusive, is approached by a discussion of the antitheses of science. The author is most interesting in his consideration of the paradoxes in physics and philosophy. When he reaches theistic problems he is most tolerant in tone, outlining a higher solution where both sides of the controversy are accepted. Thus he combines the irreconcilable conceptions of divine sovereignty and free will. Dr. Mead is an intuitionist and will not permit the evolutionist to modify his view of sin, which he regards not as an animal inheritance but fall from grace. He works out his positions with abundant knowledge of present-day movements. He is at his best in the chapter on the atonement, emphasizing the mental sufferings of Jesus and moral symbolism of the cross.

The Aim of Religious Education—Proceedings of the Third Religious Education Association Convention in Boston 1905. pp. 640.

This volume, late in its publication, is a treasure house of wisdom on themes of current and permanent importance connected with religious education. Addresses by Presidents Charles Cuthbert Hall, W. H. P. Faunce, H. C. King, W. J. Tucker, H. S. Pritchett, and many other educators of like standing, answer questions which are being asked and discussed all over this country and in other countries.

Thoughts of the Spiritual, by Rev. Arthur Chambers. pp. 241. Geo. W. Jacobs & Co. \$1.00 net.

The sermons of an English vicar who contends for the gospel of Universalism and for the value of modern psychic phenomena as demonstration of the spiritual world and guide for the spiritual life.

Evangelism Old and New, by A. C. Dixon. pp. 206. Am. Tract Soc., New York. \$1.00.

Dr. Dixon's study of evangelism is partly historical and partly by way of exhortation. It contains interesting material in both fields.

The History and Life of Doctor John Tauler of Strasbourg, with Twenty-Five of His Sermons. pp. 426. H. R. Allenson, 1 Ivy Lane, Paternoster Row, London E. C. \$1.50.

A new edition of Miss Winkworth's translation of Tauler's sermons in handsome print is welcome. Charles Kingsley's preface is reprinted and also the translator's biography of Tauler. There could perhaps be no better introduction to the library of works by the famous Mystics of Christian history.

The Journeys of Jesus Christ, harmonized from the Four Gospels, by John Ithiel Sanford. pp. 35. Atkinson, Mentzer & Grover, Boston.

A manual following the order of time in the older harmonies, accompanied by a cloth map of good size.

The Christian Movement in Its Relation to the New Life in Japan. pp. 270. Paper. Methodist Pub. House., 3 Shicome, Ginza, Tokyo, Japan. 13 cents.

HISTORY

A Short History of Italy, by Henry Dwight Sedgwick. pp. 443. Houghton, Mifflin & Co. \$2.00 net.

Mr. Sedgwick's history is a serious study of a difficult and fascinating theme. No one who has not followed it can even imagine the wealth and complication of the materials. To have blazed a broad and clear path through the tangle of local interests and histories, to have maintained the judicial spirit and kept space for acquaintance with picturesque incidents and vital personalities is no slight achievement. There is nothing, so far as we know, which covers the same ground in such comprehensive and yet interesting fashion. The balance is well held between the often crowding or conflicting claims of politics, religion, literature and art.

English Church History, by Rev. Alfred Plummer, D. D. pp. 194. Chas. Scribner's Sons. Imported. \$1.00 net.

First delivered by an English parish minister to his own people, these lectures cover the period of the English Reformation in the spirit of that moderate willingness to accept facts and make compromises which lies at the basis of the English character. The story is told in an interesting way from the point of view of a satisfied Anglican, the result of the argument being to show that the life of the Church underwent no essential change in these critical years. For popular reading this presentation of the case is admirable.

The Journeys of Rene Robert Cavalier Sieur de La Salle, edited by Isaac Joslin Cox, Ph. D. 2 vols. pp. 298, 259. A. S. Barnes & Co. \$2.00.

Even the average reader finds spots of interest in the original narrative of these remarkable journeys. But the general effect is one of confusion without some such judicious selection and arrangement as we have here. The editor's introduction clarifies the subject still further. The narrators are Tonty, Hennepin, Joutel and La Salle himself, with other coadjutors. The volumes are convenient in size and shape and the work is of great value to the general student.

A History of Modern England, by Herbert Paul. Vol. IV. pp. 409. Macmillan Co. \$2.50 net.

Addresses itself to the constitutional student, and traces the interesting period from 1876 to 1885. The volume is filled with healthy criticism. The story of Lord Beaconsfield's diplomacy during the Russo-Turkish War, of his shuffling and double-dealing is a serviceable piece of writing. The author is equally fair when he discusses the record of the Gladstone government in Ireland and Egypt. The blunders and disasters which culminated in the loss of Gordon are handled in a temperate spirit. Chamberlain's courage on Disestablishment and radical economic measures is emphasized. There is not a single instance where substantial justice has not been done.

The Making of the American Nation, by Jacques Wardlaw Redway, F. R. G. S. pp. 476. Silver, Burdett & Co. \$1.00.

For the elementary schools which the author had especially in mind, the style of this sketch-history seems rather too formal. For the higher grades we should think it admirable. The author's judgments for the most part commend themselves. If he has preferred a popular opinion to the fact in giving Admiral Schley credit for the Santiago victory, it is the only catering to popular prejudice which we have detected.

FICTION

The Sage Brush Parson, by A. B. Ward. pp. 390. Little, Brown & Co. \$1.50.

A story of the Sky Pilot type, but stronger and more dramatic than that popular tale. The hero is an Englishman, a Methodist missionary of remarkable talents and great tact, which carries him safely through many critical experiences. The mining community in which he labors presents varied types of

humanity from the men and women of wealthy homes to the crude, raw material with which the parson chiefly deals. A perplexing matrimonial situation is at the heart of the story and presents the chief problem. The work is well done, in vigorous English and with sustained and cumulative interest.

In Old Bellaire, by Mary Dillon. pp. 363. Century Co. \$1.50.

The scene is laid in a college town in southern Pennsylvania, during Civil War times. The heroine was a little Yankee schoolma'am, the hero a fiery South Carolina student, and the usual complications ensued. The general impression is that of reminiscence of real scenes and real people. The widespread confusion and turmoil caused by the battle of Gettysburg is well described, but for the most part the movement is slow.

Peter and Alexis, by Dmitri Merej-Kouski. pp. 556. G. P. Putnam's Sons. \$1.50.

The third and concluding novel of a series entitled Christ and Anti-Christ. A study of Peter the Great, and the conditions surrounding him in court, society and peasantry. The most repulsive features of Russian history in the beginning of the eighteenth century woven into romance with foul sights and sounds and odors, tortures, orgies, religious rites in which blasphemy and lust mingle in hideous forms—a serial nightmare.

The Castle Court Diamond Case, by Geraldine Bonner. pp. 223. Funk & Wagnalls Co. \$1.00. A clever detective story in which the movement is rapid and the puzzle, though not beyond the guessing of the reader who cares to take the pains, is worked out to an interesting solution.

Books and Bookmen

A life of Rousseau is forthcoming in England which it is claimed will expose the successful plot of enemies to ruin his reputation.

A manuscript book with twenty-six pages, sixteen of them in Robert Burns's handwriting, has just been discovered in the library of the late Sir James Baird.

The Senate has ratified a copyright treaty with Japan negotiated last year, which guards the property rights of authors and photographers in each country, and grants equal privileges.

It is announced that the anonymous author of Calmire and Strumsee, books published with an interval of years between, but both dealing with problems of theology and social adjustment, is Mr. Henry Holt of the firm of Henry Holt & Co.

Those who have read with delight The Upton Letters will learn with satisfaction that their author is Mr. A. C. Benson, already well known as an essayist and biographer, who also is author of From a College Window, letters apropos of English university life which have been appearing in the *Cornhill Magazine* during the past year.

Dr. William E. Griffis will soon bring out through Harper Brothers a twelfth edition of *The Mikado's Empire*, revised and brought up to date with a history of the war with Russia, the assumption of authority in Korea and the negotiations with China ratifying the compact at Portsmouth. Dr. Griffis plans to attend the Rembrandt centenary in Holland next July.

"Snippet literature," which in the opinion of many thoughtful Britons has done so much to weaken the mental fiber of their compatriots during the past generation, is coming into being here at an alarming rate. The latest magazine is called *The Scrapbook*, and it does not pretend to be anything more than a hodge-podge of unrelated facts and opinions. Facts that are unrelated are worse than useless; gossip that is nothing but gossip is pernicious.

Books Received

(For the Week Ending Feb. 20)

THE SPIRIT OF THE PINES, by Margaret Morse. pp. 158. Houghton, Mifflin & Co. \$1.00.

WHAT IS RELIGION, by Henry S. Pritchett. pp. 117. Houghton, Mifflin & Co. \$1.00 net.

INDIVIDUALITY AND IMMORTALITY, by Wilhelm Ostwald. pp. 74. Houghton, Mifflin & Co. 75 cents net.

THE COUNTRY TOWN, by Wilbert L. Anderson. pp. 307. Baker & Taylor Co. \$1.00 net.

EVOLUTION THE MASTER-KEY, by C. W. Saleeby. pp. 365. Harper & Bros. \$2.00 net.

RANDYAR THE SONGSMITH, by Ottilie A. Liljencrantz. pp. 314. Harper & Bros. \$1.50.

THE SACRED CUP, by Vincent Brown. pp. 331. G. P. Putnam's Sons. \$1.50.

POETRY AND THE INDIVIDUAL, by Hartley Burr Alexander, Ph. D. pp. 240. G. P. Putnam's Sons. \$1.50.

ALL THAT WAS POSSIBLE, by Howard Overing Sturgis. pp. 312. G. P. Putnam's Sons. \$1.50.

THE BITTER CRY OF THE CHILDREN, by John Spargo. pp. 337. Macmillan Co. \$1.50 net.

SANKEY'S STORY OF THE GOSPEL HYMNS, by Ira D. Sankey. pp. 272. Sunday School Times Co., Philadelphia. 75 cents net.

GIANT SUN AND HIS FAMILY, by Mary Proctor. pp. 167. Silver, Burdett & Co.

THE ETERNAL RELIGION, by J. Brierley. pp. 310. Thos. Whittaker. \$1.40 net.

SARAH BERNHARDT BROWN, by Charles Felton Pidgin. pp. 436. J. K. Waters Co., Boston.

OLD TESTAMENT INTRODUCTION, by John Howard Raven, D. D. pp. 362. F. H. Revell Co. \$2.00 net.

METHOD IN SOUL WINNING, by Henry C. Mable, D. D. pp. 128. F. H. Revell Co. 75 cents net.

PENCIL POINTS FOR PREACHER AND TEACHER, by Robert F. Y. Pierce, D. D. pp. 210. F. H. Revell Co. \$1.25 net.

AS JESUS PASSED BY AND OTHER ADDRESSES, by Gipsy Smith. pp. 224. F. H. Revell Co. \$1.00 net.

THE QUICKENING, by Francis Lynde. pp. 407. Bobbs-Merrill Co., Indianapolis.

A SPECIMEN SPINSTER, by Kate Westlake Yeigh. pp. 314. Griffith & Rowland Press. 75 cents net.

THE VISIONARY AND OTHER POEMS, by Christine Siebenck Wayne. pp. 52. R. G. Badger.

HARTFORD, by William Colegrove. pp. 111. R. G. Badger.

WHEN THE LILACS BLOOM AND OTHER POEMS, by Julia R. Galloway. pp. 64. R. G. Badger.

(During the Week Ending Feb. 27)

BURGESS AND WEST FLANDERS, painted by Amedee Forestier, described by G. W. T. Omond. pp. 187. Macmillan Co. \$3.00.

THE VICTORY OF FAITH, sermons and addresses by E. L. Powell. pp. 268. Christian Pub. Co., St. Louis.

THE WAY OF AN INDIAN, by Frederic Remington. pp. 253. Fox, Duffield & Co. \$1.50.

SOME TRINITARIAN FORGERIES, stated by a Monotheist. pp. 101. Grafton Press, New York. \$1.00.

THE REAL TRIUMPH OF JAPAN, by Louis Livingston Seamen, M. D. pp. 291. D. Appleton & Co. \$1.50.

FAITH AND THE FAITH, by T. T. Eaton, D. D. pp. 78. F. H. Revell Co. 50 cents net.

A LADY IN WAITING, by Charles Woodcock-Savage. pp. 330. D. Appleton & Co. \$1.50.

FISHERS OF MEN, by S. R. Crockett. pp. 416. D. Appleton & Co. \$1.50.

HOW TO SUCCEED IN THE CHRISTIAN LIFE, by R. A. Torrey. pp. 121. F. H. Revell Co. 50 cents net.

THE SECRET OF HEROISM, A Memoir of Henry Albert Harper, by W. L. Mackenzie King. pp. 161. F. H. Revell Co. \$1.00 net.

THE BUILDING OF THE CITY BEAUTIFUL, by Joaquin Miller. pp. 243. Albert Brandt, Trenton. N. J. \$1.50 net.

FOLLY, by Edith Rickert. pp. 368. Baker & Taylor Co. \$1.50.

THE BOOK OF GENESIS, by Alexander MacLaren, D. D. pp. 339. A. C. Armstrong & Son. \$1.25 net.

SAMUEL J. MILLS, by Thomas C. Richards. pp. 275. Pilgrim Press. \$1.25.

MEN AND THINGS, MARK TWAIN'S LIBRARY OF HUMOR. pp. 304. Harper & Bros. \$1.50.

COLUMBUS THE DISCOVERER, by Frederick A. Ober. pp. 299. Harper & Bros. \$1.00.

THE DEVELOPMENT OF PALESTINE EXPLORATION, by Frederick Jones Bliss, Ph. D. pp. 237. Chas. Scribner's Sons. \$1.50 net.

THE DAWN OF TOMORROW, by Frances Hodgson Burnett. pp. 158. Chas. Scribner's Sons. \$1.00.

THE GIRLS OF GARDENVILLE, by Carroll Watson Rankin. pp. 317. Henry Holt & Co.

IMMIGRATION AND ITS EFFECT UPON THE UNITED STATES, by Prescott F. Hall. pp. 393. Henry Holt & Co.

THE NEGRO AND THE NATION, by George S. Merriam. pp. 436. Henry Holt & Co.

WITH WHITMAN IN CAMDEN, by Horace Traubel. pp. 473. Small, Maynard & Co. \$3.00 net.

THE TRUTH ABOUT TOLNA, by Bertha Runkle. pp. 268. Century Co. \$1.50.

NATURE AND HEALTH, by Edward Curtis, M. D. pp. 313. Henry Holt & Co.

THE SHADOW OF LIFE, by Anne Douglas Sedgwick. pp. 380. Century Co. \$1.50.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

March 11. Sunday. *God's Glory.*—Ps. 8.

Man's dominion is God's gift. Reverence, then, should grow with our control of the world forces. He who has set his glory above the heavens brings strength out of the mouth of babes. Even the weakest of us in God's hands may become efficient for his work. We must walk, therefore, in the middle ground, between an irreverent pride and an irreverent self-deprecation. We do not honor God by calling ourselves worms of the dust, and we ruin our usefulness if we forget that he who put all things under our feet is far above us in wisdom, power and love. See how Paul finds Christ in this psalm [1 Cor. 15: 20-28]

O Thou who art mindful of us and knowest all our ways, use Thy gifts in us, we pray Thee, for the upbuilding of Thy kingdom and the witness of Thy truth. And let not pride or folly have dominion over us, for Thine own love's sake in Christ our Lord. Amen.

March 12. *David's Sin.*—2 Sam. 11: 26-27; 12: 1-15

How little we know of our own hearts until God holds up a mirror for our view. When David saw his sin, in the lightning flash of Nathan's "Thou art the man!" what he had called contrivance appeared as murder—the sword of the children of Ammon that slew Uriah was really in his own hand. With his instant repentance his sin was pardoned, but the judgment stood. When we let loose evil, no closing of the door will call it back. But thank God that his mercy is stronger than our sin.

March 13. *The Message of Gad.*—2 Sam. 24: 10-25.

Gad was David's companion in his days of trouble and the historian of his reign. This census was intended as a basis of taxation or of military service. The moral difficulty of the passage is that it represents God as punishing the people for David's sin. The thoughts which lie on the surface are that it is impossible to do evil and hurt no one but ourselves, and David's thought that God is more merciful than man. On this high threshing floor Solomon built his temple.

March 14. *Ahijah and Jeroboam.*—1 Kings 11: 26-40.

Ahijah, like Nathan and Gad, belongs to the prophets by profession, the historians of the kingdom. Probably Jeroboam's own ambition had forerun the prophet's word. If he had been true to God, God promised him a lasting kingdom.

March 15. *Jeroboam Rebuked.*—1 Kings 13: 1-10.

Jeroboam was afraid to let God have his way about the religion of the people. He sacrificed his conscience to political expediency. So he fell back upon the worship of Jehovah under the figure of a calf. To the name of this prophet who came and went like a flash of revealing flame, we have no clue.

March 16. *An Old Prophet.*—1 Kings 13: 11-32.

What was his motive in this lie? Perhaps to undo the curse by making its hearer disobey. God makes him the messenger of his own rebuke. Here is a mystery of judgment. The disobedient prophet is punished—the lying prophet is left undisturbed. Such unfinished moral accounts are claims on faith, not contradictions of it.

March 17. *Jeroboam's Wife.*—1 Kings 14: 1-18.

The old blind prophet living in Shiloh was still a power in the land. Jeroboam remembered his fulfilled prediction of the kingdom; he feared God's anger for his sin. The wife of Jeroboam, his children, his people all were to suffer for that deliberate sin. So inevitably are both sin and obedience social factors.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Sunday Sermons on Crime

A glance at the reports in Monday morning's papers shows unusual excitement in Chicago over the apparent increase of crime within its limits. Many ministers advocate strenuous measures, especially in defense of women, of whom a number have been held up and robbed almost at the doors of their homes. Yet the mayor insists that the number of arrests is less than a year ago, and that there is no increase, certainly nothing like an epidemic of crime. Nevertheless a mass meeting Sunday afternoon in the North Shore Congregational Church, situated in one of the best residential districts of the city, reported a condition which calls for immediate action. In Hyde Park, another of the best residential districts, thus far this week there have been five hold-ups, four of them women, and no arrests. In fact, arrests are the exception, not the rule. It is not surprising that the mayor should be criticized severely, perhaps worse than he deserves, for the city is very large and policemen are too few properly to protect it. But the mayor does not seem to be anxious to increase the revenues by increasing the tax on saloons, but raises the old cry of "tax dodging" on the part of banks and business houses. It has been shown that his charges here are not well founded, that the banks are paying a larger tax every year, and quite as large as is fair considering the rate of assessment on other property. One vote is lacking to secure a majority in the council for increased tax on saloons, but as women's clubs, churches, men's clubs, business organizations of various sorts and private individuals are working hard with doubtful members, it seems reasonably certain that the liquor interests will lose. If the vote carries for higher license, it may be the mayor will veto it. In that case the responsibility will be his and his position become more uncomfortable than ever. Even now there is talk of his indictment by the present Grand Jury for his failure to enforce the laws.

What Should be Done to Improve Conditions

Monday morning the ministers listened to a report from Mr. Rathbon, whose whole time is devoted to a study of criminal conditions, in which he ascribed their origin almost entirely to neglect on the part of the so-called better classes. In the slum districts, though these are unlike those in New York and Boston, families are crowded into very narrow quarters and the children forced upon the streets for their companionships and their playground. A boy takes the first steps in crime when very young. If when a little older he is sent to the Reform School at Pontiac, he leaves that institution a confirmed criminal. Better tenements, more small parks, better treatment of the boy on the streets by the policemen whom the children universally regard their enemies, and above all, faithful study of conditions at first hand by Christian people generally, will alone bring about the needed change. Mr. Rathbon thinks there should be a national organization to meet immigrants and arrange for their settlement on farms or in country towns, rather than leave them as is now done to congregate in the cities. A list of names of recent criminals read by Mr. Rathbon revealed the foreign birth of a very large proportion of them. Mr. Rathbon does not think it worth while to spend much time or effort on attempts to reform adults, but would look after the children who in a different environment would become good citizens.

What is Done for Foreigners Among Us

Among the Poles, who number more than 200,000, the Chicago Tract Society is doing an important work. It not only circulates Christian literature, puts Bibles where possible

into their homes, but visits these homes and in many instances leads parents and children to Christ. Rev. Mr. Smidt, till recently one of our most efficient Congregational ministers, is now giving his energies toward arousing an interest among the 600,000 Germans of the city in the work of the Tract Society. His reception in the German churches has been hearty and encouraging. If he can be sustained in his present position there will surely be a large increase in the amount of the work which the society will do for the hitherto unreached foreign element. Yet if all is done that can be reasonably anticipated, only a beginning will be made with the work that would be done were its necessity realized.

The Bohemian Mission

This mission, under the care of Dr. E. A. Adams and his wife, has for more than fifteen years steadily pursued its work. To those best acquainted with the field and to those who live on it and try to cultivate it a great change is manifest in the attitude which the people in general take concerning it. Once they discredited it and brought all manner of charges against it. Now they seem to appreciate the work it is endeavoring to do, and treat the missionaries with gratitude and respect. The church grows slowly, but many of the young people, members of the Sunday school, who would gladly confess Christ openly are prevented by their parents. Then, too, many of the best members, as circumstances improve, move into a distant part of the city and are unable to work for the church as they did when living near it.

Just now the City Missionary Society, largely as the result of personal work by members of the Second Church, Oak Park, is expending about \$6,000 in repairs and better equipments. Messrs. E. H. Pitkin and S. S. Rogers of this church, with some twenty helpers are aiding in the Sunday school, which, under Mr. Pitkin's superintendency has reached 800 and is still growing. Toward these expenditures the Bohemians themselves have pledged \$1,000. The industrial work for girls is very popular in the neighborhood. Parents who do not care for religion are willing that their daughters should read the Bible and learn verses from it, provided they can learn to sew or anything else by means of which they may be able finally to earn something for themselves. A kitchen garden supported by Mrs. Victor Lawson and a kindergarten supported by the Kindergarten Association, are doing excellent service. The Woman's Missionary Society, which meets every month, at a recent sale of articles collected or made by the Bohemian women netted \$200, part of which was turned over to the church for current expenses and the rest given to those objects which Congregationalists support. The W. B. M. I. received twenty-five dollars.

There is little prospect that the mission will be self-sustaining, certainly not for many years. But it means something to be reaching more than a thousand people every Sunday, and the majority of this thousand on several other days during the week. Had Dr. Adams the means he desires he could through a religious paper enter many more Bohemian homes and create in them a desire for a healthy Christian literature.

The Seminary Foreign Work

A few gentlemen met together at the City Club Monday evening to consider what can be done to increase the efficiency of the seminary, and to prevent the occurrence every year of a deficit of more than \$20,000. A large portion of this deficit is due to the cost of the foreign departments, which were organized in 1882 and have done excellent service ever since. The Swedish Institute with its two professors has to its credit 104 churches, scattered over

Continued on page 370.

Piedmont College

DEMOREST, GA.

Strategically Located in the Foothills of the Blue Ridge Mountains.

THE PIEDMONT IDEA

"Not merely in the South, not merely for the South, but in the South with the South and for the Nation"



A MOUNTAIN HOME

The earnest desire of all our Southern students for educational advantages is always gratifying to friends of the school. A stranger to our mountain section has no conception of the eagerness with which our Highland boys and girls endeavor to improve each opportunity. Our honored president, whose long and useful career as a leader in the educational progress of northern Georgia has provided him with an almost inexhaustible fund of interesting anecdotes, actual occurrences in his personal experience, relates this incident: Several years ago one winter afternoon the door of his office was opened by a mountain boy. He was busy writing an important letter. Without any ceremony the boy came to the president's desk, and in his peculiar mountain dialect asked, "Be you the man what sells larning?" Before the president could answer he followed with another question, "Look here, Mister, do you-uns run this here thing?" "Yes, my little man, when the thing is not running me. What can I do for you?" "Heaps." He placed his bundle on the floor, and went on to say, "I has heard that you-uns educate poor boys here, and being as I am poor thought I'd come and see if it was so." "Yes," replied the president, "we try to help poor boys, but it takes money to feed and otherwise provide for them, and they must pay something if they remain with us. Have you anything to pay for your food?" His face brightened. "Yes, sir," he replied, "I have a little spotted steer, and if you-uns 'll let me, I'll stay with you till I larn him up." He remained, and that little steer lasted for years. He has since gone out into the world and is now a pastor in a Southern town, a strong force for moral righteousness and civic virtue in his community.



A SPOTTED STEER

Another young man who entered our Freshman class some years ago did all that he could toward working his own way and received some assistance from his mother, who remained at the mountain home. One of her friends visiting at this woman's cabin found her cooking at the fireplace. "Mrs. X," said the friend, "you should have a cooking stove; it is too warm to cook as you do." "I had one once," was the reply, "but I put it into Dave's head." She had sold it in order to keep her boy at school. Incl-



GIVE ME A CHANCE

dent like these, testify to the desire for an education and the willingness to make personal sacrifice in order to obtain it, are matters of everyday experience at Demorest. Our limited space permits us merely to suggest that there is many a boy in the mountains today who never has owned a spotted steer; while in many a highland home a cooking stove is an unknown luxury.

OUR NEED—An Adequate Endowment

We want \$300,000 to endow the present work, and the college is growing; \$75,000 of this amount must be raised before July 1st to make a conditional gift. For further information address Pres. John C. Campbell, Three Rivers, Mass., or Dean Henry C. Newell, Demorest, Ga. Subscriptions to the fund may be forwarded to either of the above addresses. Cheques should be made payable to Piedmont College.

Next week we will tell you about the first Piedmont College bell

In and Around Chicago

[Continued from page 369.]

the country with 7,000 members, 90 houses of worship and properties worth not less than \$550,000. There are now 27 students in the institute and during its existence 263 have been taught. Twenty of the number—four of whom have died, three murdered in China—have become foreign missionaries. The demand for Swedish ministers is far in excess of the supply.

The German department has 160 churches to its credit, and 31 other churches to which it has given important aid. These 160 churches have 8,123 members. Church property is valued at \$355,000. Home expenses in 1905 were \$66,684, with gifts for benevolence amounting to \$10,604. Fourteen vacant pulpits are looking to the seminary for ministers. These churches are confined to no single section of the country. From a total number of 76 students 51 have taken the complete course and graduated with honor. Fifteen young men are now in Redfield College preparing to enter the seminary.

In the Danish Norwegian Institute there have been in all 127 students. The number now in attendance is 13. Forty-five churches have been organized. These churches have 37 houses of worship worth about \$75,000. The graduates and students in this department have access to 20 missions in addition to the churches which they supply. Two graduates are in China, another is in Africa and another is preparing to take up work in South America. Few pastors have a salary of more than \$500. These churches sustain an Orphan's Home in Jersey City. The *Evangelisten*, the weekly paper, has a subscription list of 4,800 and circulates 5,000 copies.

The twenty-four years' work in these institutes has brought into existence 309 churches and a Christian college now located at Redfield, S. D. The question to be answered is, Shall this work be given up? If not, what shall be done to put it on a firm basis and relieve the seminary from the necessity of appealing to the churches of the Northwest for not less than \$20,000 a year for current expenses?

This question was seriously considered, and inasmuch as the work in these institutes is done for the whole country, and as no other seminary is doing this work, it seemed fitting that as the denomination as a whole has an interest in sustaining it, it should be asked to do so. A resolution was therefore adopted urging the directors of the seminary to take steps at once to secure an endowment of \$180,000 for these institutes, and to urge the denomination through some one of its national societies to aid in obtaining it. One gift of \$30,000 from Dr. D. K. Pearsons has already been made to this department of the seminary, so that \$150,000 only are needed to complete the endowment.

Dr. Noble in Evanston

It is not easy to think of Dr. F. A. Noble anywhere save in Chicago and in his old pulpit in Union Park Church. The Doctor has not felt equal to preaching regularly this winter, but in the absence of Dr. Loba from the First Church, Evanston, has been persuaded to take his place for a few weeks. The Evanston people are to be congratulated that one so able, so well understanding their needs and with such sympathy for their pastor can be found to step into the place which his temporary weariness has left vacant.

March 3.

FRANKLIN.

President Angell of the University of Michigan had an unparalleled reception from the undergraduates of Brown University when he returned to his *alma mater* recently and spoke to the students. President Faunce introduced him as "the greatest living graduate of Brown University."

Church and Ministerial Record

Calls

BALDWIN, ARTHUR J., Providence, Ill., to Sanborn, N. D.
BROOKS, J. W. (Southern Meth.), Paris, Tex., to Goltry, Okl. Accepts.
CLEWS, WM., Washington, D. C., to Fairmount, Ind. Accepts.
COOPER, HAROLD, Fairmount, Ind., to Ironton, O. Accepts.
EDDY, DAVID B., to be acting pastor of Trinity Ch., East Orange, N. J., for a year from April 1.
GOODHEART, SIMON F., to continue a third year in Whiting, Vt. Accepts.
LASH, ABRAHAM H., Dundee, Mich., to New Haven and Chesterfield. Accepts, and is at work.
MACGEEHON, SELDON E., Glenwood Ch., Hartford, Ct., to Southampton, Mass.
OWEN, RICHARD, Spring Valley, N. Y., accepts call to Hyannis and West Yarmouth, Mass.
RAWSON, GRIGGS H., Irvington, Neb., to Curtis. Accepts.
SLYFIELD, FRED'K A., to remain a third year at Mt. Zion and Platte, Wis.
THORPE, WALLACE W., to remain another year at Maine, N. Y. Accepts.
TRIPLETT, HARRY M., Springfield, Neb., to Grafton and Shipley. Accepts.
TURNER, LEONARD A., Wellston, Okl., to Ozmun. Accepts.
VREELAND, H. S., Moody Inst., to Williams Bay and Fontana, Wis. Accepts.
WILLIAMS, BENJ. A., Burton, O., to superintendency of Cleveland Cong. City Miss. Soc. and pastorate of Lakewood Ch. Accepts.
WRIGHT, LOUIS C., Boston Univ., to Franklin St. Ch., Somerville, Mass., as acting pastor for a year.

Ordinations and Installations

PIERCE, JASON N., 3. and 4. Davenport Ch., New Haven, Ct., Feb. 26. Sermon, Dr. A. F. Pierce, father of the candidate; other parts, Rev. Messrs. E. E. Brown, G. F. Prentiss and Drs. E. L. Curtis, F. K. Sanders and W. W. McLane.

Resignations

BOLSTER, FERLON E., Sheffield, Mass., to take effect May 25.
BROCKIE, JOHN M., Oldtown, Me., to take effect June 1. Will engage in postgraduate study in New York.
GARVIN, HUGH C., Jennings, Okl.
GORDON, GEO. A., withdraws resignation at Southbridge, Mass.
KELSEY, WM. S., associate pastor Berkeley Temple Ch., Boston, Mass., after 16 years' service.
LOCKWOOD, JOHN H., First Ch., Westfield, Mass., to take effect in May, after 27 years' service.

NOYCE, JOS. C., Brewster and Moulton, Neb.
THOMPSON, W. SHERMAN, Franklin St. Ch., Somerville, Mass.

WILLIAMS, BENJ. A., Burton, O., to take effect March 31, after five years' service.

Stated Supplies

BLAIR, JOHN J., Springfield, Mass., at Wallingford, Ct., until a pastor is secured.
EVEREST, CHAS. H., Brooklyn, N. Y., at First Ch., Washington, D. C., until a pastor is secured.
HAY, ROBT., at Speedside, Ont.
LANGDALE, THOS. G., at Epping, N. H., after April 1.
ROBBINS, F. L., Greenfield, Mass., at First Ch., New Britain, Ct., until a pastor is secured.
SEABURY, JOS. B., Wellesley Hills, Mass., at Waban.

Personals

DEBARRITT, ALFRED, Cienfuegos, Cuba, will spend May in this country and may be addressed in care of Rev. E. S. Haynes, Danbury, N. H. In spite of vigorous opposition on the part of Roman Catholics, Mr. DeBarritt's school and church services are crowded, and a suitable building is sadly needed.

HEALEY, WM. S. D., deacon of the church in Rockland, Me., and his wife, celebrated their golden wedding Feb. 13. Guests came from a distance and gifts numerous and valuable were presented, with an original poem by the other deacon, Mr. L. F. Starrett.

HERBERT, LEMUEL G., recently of Lodi, O., has entered upon an engagement with the Mutual Lyceum Bureau of Chicago and is lecturing widely and acceptably. He will soon remove to Chicago.

KELLER, L. H., Pilgrim Ch., Milwaukee, Wis., has been voted an increase of \$200 in salary.

KIMBALL, HARRY W., pastor of Union Ch., South Weymouth, Mass., last December brought out an effective study of the Conditions, Needs and Opportunities of Religious Work in South Weymouth, with a view to federating three local churches, the Universalist and the two Congregational.

MATHEWS, RUFERT B., and wife, Newcastle, Me., on the recent tenth anniversary of their marriage were presented with \$50 in gold, as well as many individual gifts.

MEREDITH, ROBT R., suffered the partial loss by fire, on a recent Sunday, of his commodious home in Pasadena, Cal. Most of the contents of the building, including the valuable library of 6,000 volumes, were saved, and the damage is covered by insurance.

SMART, I. CHIPMAN, was given \$300 by Second Ch., Pittsfield, Mass., before he went to his new field in Burlington, Vt.

Continued on page 373.

Home Baking

with

ROYAL

Baking Powder

The United States Agricultural Department has issued (and circulates free) a valuable report giving the results of elaborate experiments made by and under the direction of the Department, which show the great saving from baking at home, as compared with cost of buying at the bakers. All bread, cake, biscuit, crullers, etc., are very much fresher, cleaner, cheaper and more wholesome when made at home with Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

In Memoriam

At the February meeting of the directors of the Woman's Home Missionary Association an informal tribute was paid to the late Mrs. F. O. White, for several years chairman of the board of directors. No program was arranged, but hearts were so full of tender memories that the little service was entirely spontaneous. One speaker followed another in quick succession, bringing out Mrs. White's spirituality, clear-mindedness, responsiveness and self poise and the hope that her mantle might fall on those who were left. While mindful of their own loss, the directors did not forget that the sister society, the Woman's Board of Missions, was sorrowing over the departure of its beloved president, and fitting resolutions were sent expressive of their appreciation of the work of Mrs. Judson Smith.

Card

Mr. H. M. Moore's daughters extend their warmest thanks to those who assisted at their father's funeral; also to those who by their sympathy and their gifts of flowers helped them during this time of trial.

Meetings and Events to Come

EVANGELICAL ALLIANCE of Boston and vicinity, Park Street Church, Boston, March 12, 10.30 A. M. Prof. John Durbury will read selections from the Scriptures; address, Rev. A. Z. Conrad, D. D., pastor of Park Street Church.

AMERICAN MCALL ASSOCIATION, Boston Auxiliary. Twenty-second annual meeting, Mt. Vernon Church, Boston, March 14, 3 P. M. Speaker, Mrs. F. B. Kelley. Public invited.

MERRIMAC STREET MISSION, Seventh Anniversary. Tremont Temple, Boston, March 15, 8 P. M. Stereopticon. Public invited.

Deaths

DOW—In Bow Mills, N. H., Feb. 14, Mary E. A., wife of Isaac E. Dow, aged 77 yrs. She has been for many years a member of the South Congregational Church of Concord.

EWEN—In City Hospital, Albany, N. Y., Feb. 19, Rev. William Ewen, pastor at Rupert, Vt., aged 50 yrs.

HARTWELL—In Neponset, Ill., Feb. 12, suddenly, of pneumonia, Mrs. Sarah Margaret Hartwell, daughter of Rev. Richard and Mary O. (Sanford) Winsor, wife of Rev. Harry Linwood Hartwell, aged 34 yrs.

HEWETT—In South Paris, Me., Feb. 10, Mrs. Sarah Woodman (Parsons) Hewett, widow of M. T. Hewett, Esq., of Miami, Mo., aged 80 yrs. 3 mos. 19 days. A member of the Congregational church for seventy-three years.

NUTE—In West Medford, Mass., Feb. 27, at the home of her daughter, Mrs. F. N. Warner, Mrs. Elizabeth M. Nute, aged 80 yrs. Born in Gilmanton, N. H., her married life of forty-two years was spent in Alton, N. H. In 1896 she removed to Charlestown, Mass., where she continued active in church life. Since 1902 she has lived in West Medford. She leaves three daughters, Mrs. F. H. Edgerly of Somerville, Miss I. B. Nute of the Harvard School, Boston, and Mrs. Warner, and one son, Arthur L. Nute of Salem. Interment in Alton, N. H.

STEVENS—In Milford, N. H., Feb. 18, Mrs. Susan Angellique, wife of Rev. Moody A. Stevens.

MRS. STEWART SHELTON

Christmas Day, 1905, was a quiet, sacred time to the parish of Central Congregational Church, Topeka, Kan., for the word went about that during the night the pastor's beloved mother had fallen asleep. She had been in failing health for several years, but ever gave forth such an atmosphere of cheerfulness and courage that her feebleness was seldom realized. She was confined to her bed but about a week, when symptoms of diphtheria developed, followed by heart failure. She suffered little and peacefully slept away.

Sarah Ward was born and lived for twenty-five years at Ferry Center, N. Y. She was married there at twenty-one years of age to Rev. Stewart Sheldon. Their early married life was spent in that state. After pastorates in Rhode Island, Michigan and Missouri, the family moved about 1870, to Yankton, Dakota, and lived there for fifteen fruitful years of frontier missionary life. Five of these Rev. Stewart Sheldon was superintendent of missions, organizing one hundred churches and two hundred Sunday schools. In 1896 he was appointed field secretary of the Congregational Church Building Society for New England, and with his family moved to Salem, Mass. In 1899, when their second son, Rev. Charles M. Sheldon, began his pastorate with Central Church, the father's family likewise took up their residence in Topeka.

In the simple records of any life how much must be read between the lines! And when the years are filled with such work as she joyfully did, who shall attempt to measure the harvest? Only the recording angel knew all the beauty of her life of service.

SKINS ON FIRE WITH ECZEMA

Instantly Relieved by a Single Application of Cuticura Ointment.

The great Skin Cure, preceded by a warm bath with Cuticura Soap. This treatment, when followed in the severer forms with mild doses of Cuticura Resolvent Pills, affords instant relief, permits rest and sleep and points to a speedy cure in the most torturing and disfiguring of itching, burning and scaly humors, eczemas, rashes and inflammations, from infancy to age. A single set (costing \$1.00) is often sufficient to cure when the usual remedies fail.

There were the busy years of girlhood, when for twelve years she ministered to a bedridden mother, who was yet the dear friend and counselor of every one in the village; later she became a second mother to the beloved brother, afterwards Pres. Joseph Ward of Yankton College.

There followed the fruitful years, the years replete with enthusiastic, resourceful assistance to the unceasing labors of pastor and frontier missionary. Then came the years that crowned them all. Their history is to be gleaned from the loving hearts of this congregation. A ready, useful counselor in the work of the church, progressive in spirit and always an inspiration, even in causes in which she could not herself actively engage, her eyes caught ever the vision of things spiritual, and her gentle words turned hearts to the things that are eternal. Her own rare sincerity was the touchstone which strengthened and brought into activity the best in others. She made of her home a real place of refuge, a chamber of peace, wherein dwelt a spirit serene and sweet.

A heart at leisure from itself, To soothe and sympathize.

Five children are left. Dr. Ward Sheldon of Ne-ganee, Mich., Rev. Charles M. Sheldon of Topeka, Kan., Mrs. Myron A. Waterman of Kansas City, Kan., Mrs. Oscar Dodd of Evanston, Ill., and Lena, the cherished homemaker.

Three years ago the golden wedding was celebrated at the home of a daughter, Mrs. Waterman, at Kansas City. The occasion was a most joyful family reunion, when children and grandchildren blessed her and that devoted companion alike of those earlier years and these later years, who with the courage of those resting on the sure promises of God, now

Stays a little longer, as one stays, To cover up the embers that still burn.

The weekly prayer meeting of Dec. 28 was by loving friends converted into a celebration of her entrance into that "Other Room."

CHARLOTTE SAFFORD BRIANT

In Westboro, Feb. 19, Charlotte Safford, wife of Rev. S. Ingersoll Briant and daughter of Deacon John and Nancy (Stinson) Safford. She was the youngest of eleven children, of whom three survive—a brother, Nathaniel T., and two sisters, Martha J., and N. Ellen Safford.

In her early girlhood she united with the church in Beverly, her native town, and since then has entered heartily into the various ministries given her in Sharon, Mass., Hartford, Vt. and North Chelmsford, Mass.

"She always seemed to me," writes one who knew her well, "to be one of God's chosen ones, so sunny and bright and helpful she was."

She is survived by her husband and a daughter, Charlotte Ward Briant, the second of three children—the eldest, Ellen Ingersoll, and the youngest, Roland Safford, having preceded her to the heavenly home.

MRS. SUSAN E. CHOATE

Early on Sunday morning Feb. 4, after four months of steadily failing health, Mrs. Susan Elizabeth Choate, wife of Dr. David Choate of Salem, passed on to the Father's house and the endless life of the blessed dead. Born in Ipswich, Mass., Feb. 24, 1829, receiving her education at the Yarmouth (Me.) Academy and residing for a few years in Illinois, she was married Jan. 1, 1850, and came soon after to her Salem home, which for forty-nine years she has made a veritable shrine and center of gracious influence.

The fiftieth anniversary of her wedding came during her sickness, but was not forgotten by the multitude of friends who made it joyful to her by their remembrances. Her correct intuitions, remarkable memory, adminis-

trative ability, fidelity, quick appreciation of the needs of the unfortunate and dependent, her unflinching charity of speech and judgment, her exquisite taste, her love of flowers, her youthful and merry spirit, her astute, though unobtrusive presence wherever there were sorrowing hearts, combined to make her a modern priestess. She might almost be said, like the Prophetess Anna, "not to have departed from the temple" (which the Tabernacle Church was to her) for all these years, but "served God with fastings and prayers day and night." Annually the "barrels," packed under her thoughtful and generous supervision, went to many a missionary in this and other lands, while she bountifully "stretched out her hand to the poor" at her door. She filled so large a place, yet so modestly, that the fact of her wide ministry was hardly realized till she was called to rest from it, as her "works" are now seen to follow her. A beautiful life, rounded and complete to our vision, has already made both earth and heaven the richer by its triumph. "A woman that feareth the Lord, she shall be praised." c.

Loss of Appetite

Is common when the blood needs purifying and enriching, for then the blood fails to give the digestive organs the stimulus necessary for the proper performance of their functions.

Hood's Sarsaparilla is pre-eminently the medicine to take. It makes the blood pure and rich, and strengthens all the digestive organs.

"I was all run down and had no appetite. After taking one bottle of Hood's Sarsaparilla I could eat anything I wished." Mrs. Amanda Fenner, Oneco, Ct.

Accept no substitute for

Hood's Sarsaparilla

Insist on having Hood's. Get it today. In liquid or tablet form. 100 Doses \$1.

J. S. Waterman & Sons

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FUNERAL UNDERTAKERS
and EMBALMERS
2326 and 2328 Washington St.

Adjoining Dudley Street Terminal.
All modern improvements under one roof, including offices, parlors, morgue, dressing rooms and chapel. Tel. Roxbury 73 or 75.

PAINE FURNITURE CO.

48 Canal Street, near North Station, Boston

Three Requisites



This Parlor Suite combines the three essential features of satisfaction in furniture:

Perfection of Materials
Thoroughness of Construction
Beauty of Design

The frames are gracefully curved; the seats and backs are deeply upholstered and covered in a handsome tapestry. The price is

\$75.00

These goods are made in our own workrooms and we guarantee every detail of material and workmanship.

Mahogany Corner Chair, heavy carved frame, cabriole legs, talon feet.....\$21.50

Mahogany Sofa, Colonial design, curved head and foot, roll pillow, removable seat cushion.....\$70.00

Mahogany Rocker, broad arms, seat upholstered in Green Velour.....\$14.00

Mahogany Wing Chair, seat, high back and sides luxuriously upholstered in best hair.....\$40.00

ORIENTAL RUGS AND DRAPERIES

[PUBLISHERS' DEPARTMENT]

NEW FOOD LAW

People now demand the right to know exactly what they eat.

To be told by maker or retailer that the food is "pure" is not satisfactory.

Candy may contain "pure" white clay or "pure" dyes and yet be very harmful. Syrups may contain "pure" glucose and yet be quite digestible and even beneficial. Tomato catsup may contain a small amount of salicylic or boracic acid as a necessary preservative, which may agree with one and be harmful to another.

Wheat flour may contain a portion of corn flour and really be improved. Olive oil may be made of cotton seed oil. Butter may contain beef suet and yet be nutritious.

The person who buys and eats must protect himself and family, and he has a right to, and now demands, a law under which he can make intelligent selection of food.

Many pure food bills have been introduced and some passed by State legislatures; many have been offered to Congress; but all thus far seem objectionable.

It has seemed difficult for politicians to formulate a satisfactory bill that would protect the common people and yet avoid harm to honest makers and prevent endless trouble to retailers. No government commission or officer has the right to fix "food standards" to define what the people shall and shall not eat, for what agrees with one may not agree with another, and such act would deprive the common citizen of his personal liberty. The Postum Cereal Co., Ltd., perhaps the largest makers of prepared foods in the world, have naturally a close knowledge of the needs of the people and the details of the business of the purveyors (the retail grocer), and, guided by this experience, have prepared a bill for submission to Congress which is intended to accomplish the desired ends; and inasmuch as a citizen of the United States has a right to food protection even when he enters another State, it is deemed proper that the Government take control of this matter and provide a national law to govern all the States. A copy of the bill is herewith reproduced.

Section 1 governs the maker, whether the food is put up in small packages sealed, or in barrels, boxes, or otherwise.

Section 2 governs the retailer, who may open a barrel and sell the food in small quantities. When he puts the goods into a paper bag he must also enclose a printed copy of the statement of the maker which was affixed to the original package; and inasmuch as the retailer cannot undertake to guarantee the statement of ingredients, he must publish the statement of the makers and add his own name and address as a guarantee of his selling the food as it is represented to him, which relieves the retailer of responsibility of the truth of the statement and throws it upon the maker, where it properly belongs.

The remaining sections explain themselves. The Postum Cereal Co., Ltd., for example, have from the beginning of its existence printed on the outside of each and every package of Postum and Grape-Nuts food a truthful and exact statement of what the contents were made of, in order that the consumer might know precisely what he or she was eating. A person desiring to buy, for instance, strictly pure fruit jelly, and willing to pay the price, has a right to expect not only an equivalent for the cost, but a further right to a certainty as to what he eats. Or he may be willing to buy at less cost a jelly made part of fruit juices, sugar and a portion of glucose. But he must be supplied with truthful information of the ingredients and be permitted to use his personal liberty to select his own food accurately.

The people have allowed the slow murder of infants and adults by tricky makers of food, drink and drugs to go on about long enough. Duty to one's self, family and nation demands that every man and woman join in an organized movement to clear our people from this blight. You may not be able to go personally to Washington to impress your Congressman, but you can in a most effective way, tell him by letter how you desire him to represent you.

Remember the Congressman is in Congress to represent the people from his district; and if a goodly number of citizens express their views to him, he secures a very sure guide to duty. Remember also that the safety of the people is assured by insisting that the will of the people be carried out, and not the machinations of the few for selfish interests.

This pure food legislation is a pure movement of the people for public protection. It

will be opposed only by those who fatten their pockets by deceiving and injuring the people. Therefore, if your Representative in Congress evades his patriotic duty, hold him to strict accountability and if necessary demand equitable and honest service. This is a very different condition than when a faction demands class legislation of the Congressman. Several years ago the butter interests of the country demanded legislation to kill the oleomargarine industry, and by power of organization forced class legislation really unworthy of a free people. Work people wanted beef suet butter because it was cheap and better than much unclean milk butter, but the dairy interests organized and forced the legislation. The law should have provided that packages of oleomargarine bear the statement of ingredients and then let people who desire purchase it for just what it is, and not try to kill it by a heavy tax. Manufacturers sometimes try to force measures in their own interests but contrary to the interests of the people, and the labor trust is always active to push through bills drafted in the interest of that trust but directly contrary to the interests of the people as a whole. Witness the anti-injunction bill by which labor unions seek to tie the hands of our courts and prevent the issue of any order to restrain the members of that trust from attacking men or destroying property. Such a bill is perhaps the most infamous insult to our courts and the common people ever laid before Congress, and the Representatives in Congress must be held to a strict accountability for their acts relating thereto. But when bills come before Congress that are drawn in the interest of all the people they should receive the active personal support of the people and the Representatives be instructed by the citizens. The Senators also

should be written to and instructed. If, therefore, you will remember your privilege and duty you will at once—now—write to your Congressman and Senator on this pure food bill. Clip and enclose the copy herewith presented and ask them to make a business of following it through the committee considering it. Urge its being brought to a vote and requesting that they vote for it.

Some oppressively intelligent and carping critic may say this is simply an advertisement for Postum and Grape-Nuts. It is true that these articles are spoken of here in a public manner, but they are used as illustrations of a manufacturer seeking by example, printing on each package a truthful, exact statement of ingredients, to shame other makers into doing the fair thing by the common people, and establishing an era of pure food; but that procedure has not yet forced those who adulterate and deceive to change their methods, hence this effort to arouse public sentiment and show a way out of the present condition of fraud, deceit and harm.

The undersigned is paying to the publishers of America about \$20,000.00 to print this announcement in practically all of the great papers and magazines, in the conduct of which he chooses to term "an educational campaign, esteemed to be of greater direct value to the people than the establishment of many libraries. That is held to be a worthy method of using money for the public good. Tell the people facts, show them a way to help themselves, and rely upon them to act intelligently and effectively.

The reader will be freely forgiven if he entirely forgets the reference to Postum and Grape-Nuts if he will but join the pure food movement and do things. C. W. POST.

TEXT OF PURE FOOD BILL

If it meets approval cut it out, sign name and address and send to your Representative in Congress. Buy two or more publications from which you cut this. Keep one for reference and send the other to one of the United States Senators from your State. Ask one or two friends to do the same and the chances for Pure Food will be good.

A BILL

TO REQUIRE MANUFACTURERS AND SHIPPERS OF FOODS FOR INTER-STATE SHIPMENT TO LABEL SAID FOODS AND PRINT THE INGREDIENTS CONTAINED IN SUCH FOODS ON EACH PACKAGE THEREOF.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every person, firm or corporation engaged in the manufacture, preparation or compounding of food for human consumption, shall print in plain view on each package thereof made by or for them, shipped from any State or Territory, or the District of Columbia, a complete and accurate statement of all the ingredients thereof, defined by words in common use to describe said ingredients, together with the announcement that said statement is made by the authority of, and guaranteed to be accurate by, the makers of such food, and the name and complete address of the makers shall be affixed thereto; all printed in plain type of a size not less than that known as eight point, and in the English language.

Sec. 2. That the covering of each and every package of manufactured, prepared or compounded foods shipped from any State, Territory or the District of Columbia, when the food in said package shall have been taken from a covering supplied by or for the makers and re-covered by or for the sellers, shall bear upon its face or within its enclosure an accurate copy of the statement of ingredients and name of the makers which appeared upon the package or covering of said food as supplied by or for the makers thereof, printed in like manner as the statement of the makers was printed, and such statement shall also bear the name and address of the person, firm or corporation that re-covered such food.

Sec. 3. That it shall be unlawful for any person or persons to purposely, willfully and maliciously remove, alter, obliterate or destroy such statement of ingredients appearing on packages of food, as provided in the preceding sections; and any person or persons who shall violate this section shall be guilty of a misdemeanor, and upon conviction shall be fined not less than one hundred dollars nor more than five hundred dollars, or imprisoned not less than one month nor more than six months, or both, in the discretion of the court.

Sec. 4. That the Bureau of Chemistry of the Department of Agriculture shall procure, or cause to be procured from retail dealers, and analyze, or cause to be analyzed or examined, chemically, microscopically or otherwise, samples of all manufactured, prepared or compounded foods offered for sale in original, unbroken packages in the District of Columbia, in any Territory, or in any State other than that in which they shall have been respectively manufactured or otherwise produced, or from a foreign country, or intended for export to a foreign country. The Secretary of Agriculture shall make necessary rules and regulations for carrying out the provisions of this Act, and is hereby authorized to employ such chemists, inspectors, clerks, laborers and other employees as may be necessary to carry out the provisions of this Act, and to make such publication of the results of the examinations and analysis as he may deem proper. And any manufacturer, producer or dealer

who shall refuse to supply, upon application, and tender full payment of the selling price, samples of such articles of food to any person duly authorized by the Secretary of Agriculture to receive the same, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one hundred dollars, or imprisoned not exceeding one hundred days, or both.

Sec. 5. That any person, firm or corporation who shall violate sections one and two of this Act shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding two hundred dollars for the first offense and for each subsequent offense not exceeding three hundred dollars, or be imprisoned not exceeding one year, or both, in the discretion of the court.

Sec. 6. That any person, firm or corporation who shall willfully, purposely or maliciously change or add to the ingredients of any food, make false charges or incorrect analysis, with the purpose of subjecting the makers of such foods to fine or imprisonment under this Act, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one thousand dollars nor less than three hundred dollars, or imprisoned for not less than thirty days nor more than one year, or both.

Sec. 7. That it shall be the duty of every district attorney to whom the Secretary of Agriculture shall report any violation of this Act to cause proceedings to be commenced and prosecuted without delay for the fines and penalties in such case provided.

Sec. 8. That this Act shall not be construed to interfere with commerce wholly internal in any State, nor with the exercise of their police powers by the several States.

Sec. 9. That all acts or parts of acts inconsistent with this Act are hereby repealed.

Sec. 10. That this Act shall be in force and effect from and after the first day of October, nineteen hundred and six.

The undersigned respectfully requests the Representatives from his district and Senators from his State to support this measure.

Signed..... City..... State.....

Church and Ministerial Record

[Continued from page 370.]

American Board Personals

ARRIVALS

GARRETTSON, ELSIE M., of Ponasang, China, at San Francisco, Jan. 26.

ARRIVALS ABROAD

BALLANTINE, Mrs. W. O., at Bombay, India, Dec. 21.

GATES, Miss EDITH, at Bombay, India, Dec. 21.

HERRICK, Rev. and Mrs. DAVID and daughter Prudence, at Madura, India, Jan. 2.

KING, Rev. and Mrs. THOMAS, at Mt. Silinda, East Africa, Dec. 13.

DEPARTURES

BAIRD, Rev. JOHN W., from New York, Feb. 7, returning to the European Turkey Mission.

GORDON, Miss FLORENCE M., from San Francisco, Feb. 27, going for term service as teacher in Kobe Coll., Japan.

HOWE, Miss ANNIE L., from San Francisco, Feb. 27, returning to Kobe, Japan.

LEE, Rev. LUCIUS O., from New York, Feb. 7, returning to the Central Turkey Mission.

PORTER, Miss MARY H., from San Francisco, Feb. 6, returning to Peking, North China.

Churches Organized or Recognized

OKLAHOMA CITY, O. T., OZMUN, organized 11 Feb., 41 members. Twenty-four adults received baptism and an Endeavor Society was organized, with over 25 members. Superintendent Murphy was assisted by Rev. L. A. Turner in the special meetings and organization. This is the fruit of a mission Sunday school continuing five years. The church is composed of some of the best families which the North has contributed to Oklahoma. Not one of the members had ever been Congregational. Rev. L. A. Turner accepts their call to the pastorate.

RANDOLPH, VT., Bethany, rec. 15 Feb. This body was formed by the union of the Congregational and Christian churches. Rev. Fraser Metzger is pastor.

Churches Consolidated

SALEM, MASS., Crombie St. and South under name of Pilgrim, Dr. A. A. Berle, pastor.

Churches Disbanded

TRIANGLE, N. Y.—By an act of the Supreme Court of Broome County one of the oldest Congregational churches of this section was dissolved Feb. 18. It was organized as the Second Congregational Church of Lisle in 1823, by the overgrowth of the First Church of the place, and for many years was the most flourishing in the outlying towns of Broome County. It had a good house of worship and a parsonage far more convenient and comfortable than in other towns of that size in the region. But little by little decay set in. People moved away and died. For the past seven years the church has been pastorless. Only four members remained. Now the church building is to be sold as a barn and the parsonage as a private residence. Some of the church furnishings, including the communion set, have been given to the East Side Church of Binghamton.

WAUWATOSA, WIS., long pastorless and without services, and with only one member remaining. Church building sold to German Lutherans.

Dedications

MILFORD, IO., Rev. J. H. Olmstead. Remodeled building rededicated, with sermon by Dr. T. O. Douglass and address by Dr. H. W. Tuttle, state Sunday school superintendent. Cost of improvements \$1,210, raised before dedication. They include new steel furnace, requiring additional excavations, choir loft with leaded art glass windows, painting and frescoing, new archway.

Waymarks

(Covering one year, unless otherwise specified.)

BOSTON, MASS., Dorchester Second, Dr. Arthur Little. Membership 847; benevolences \$10,373, of which \$2,914 went for foreign work; Sunday school membership, including Wellington Hill Branch, home department and Chinese department, 1,362.

BUFFALO, N. Y., Niagara Square, T. A. Moffatt. Receipts \$4,785, of which \$222 went for benevolence. Church, in its second year of self-support, is building a \$3,000 pipe organ.

CLEVELAND, O., Pilgrim, Dr. D. F. Bradley. Membership 1,077; accessions 64; receipts \$25,067, of which \$6,054 went for missions.

MT. HERMON, MASS. (undenominational). Receipts \$1,790, of which \$775 went to missions. Congregation confined to students and faculty. Six entered the mission field, making 35 representatives in foreign work, besides hundreds in home fields. Twenty-fifth anniversary to be celebrated June 30—July 3.

NEW CAMBERIA, MO., First, formerly yoked with Beaver First under Rev. H. M. Evans, has become self-supporting and has a new pastor, Rev. W. H. Williams. Near close of year, evangelistic services led by Rev. C. T. Wheeler resulted in 40 accessions. Successful normal Bible class organized and church will contribute to all six societies.

RIDGWAY, PA., Rev. P. W. Sinks. Home expenditures \$3,499; church aid \$730; denominational benevolences \$539; gifts of members of church and congregation to new Y. M. C. A. building \$4,304; additions to membership 15; recent religious census of city under auspices of Ministerial Association added a considerable number of members to the various congregations and will give definite information concerning many persons.

SACRAMENTO, CAL., Rev. H. K. Booth. Through efforts of pastor, church building repaired and altered at cost of about \$7,000. Membership 295; accessions 18; church roll revised; disbursements over \$11,000; pastor's salary increased \$500.

SWAMPSCOTT, MASS., Rev. G. H. Johnson. Accessions 31; on confession 17—largest growth in single year on record.

WASHINGTON, D. C., Mt. Pleasant, Rev. M. R. Fishburn. Church membership 669; accessions 81; Men's Club numbers 211; Ladies' Aid raised \$1,300; receipts from all departments \$14,737; benevolences nearly \$1,200. The 81 new members were given a special reception in church parlors. Sunday school membership 1,005. Voted at annual meeting to increase pastor's salary to \$3,000 and employ parish visitor.

WELLINGTON, O., First, Rev. Jeremiah Cromer. Increased benevolence while paying debt of \$3,500. Entire financial output \$7,209. Disbanding of society and legal incorporation of church just harmoniously accomplished, articles of incorporation being neatly framed and hung on walls of building. Every non-church member of

society has shown hearty approval of the move by increased subscription to support of church. YORK, NEB., Rev. W. H. Medlar. Membership 340, of which 41 received during year, 17 on confession. Approximate moneys raised \$5,780. Benevolences \$1,528. \$2,300 pipe organ, hymnals and Bibles added to church furnishings.

Anniversaries

DENVER, COL., Third. Fifth of the pastorate of Rev. W. H. Hopkins, celebrated in connection with completion of building, with three days' services: a day of prayer, with cottage meetings and roll-call prayer service in church parlors; anniversary day, with special sermon, opening of gallery and reception of new members; and fellowship day, with anniversary reception.

PORTLAND, ME., Williston. 70th birthday of the pastor, Dr. Smith Baker, celebrated Feb. 18 by a gathering in the parish house.

SALEM, MASS., Tabernacle. 27th of the pastorate of Dr. D. S. Clark, who preached anniversary sermon.

ST. JOHNSBURY, VT., North, Dr. E. D. Eaton. 75th of organization.

WEBSTER GROVES, MO., Rev. C. S. Jones. 40th, celebrated by services covering a week, with sermons by Drs. J. W. Sutherland of Detroit and C. L. Kloss of Philadelphia, both former pastors. This church, organized 14 years after St. Louis First and 11 months before Pilgrim, and situated 10 miles west of the Union Station, has always been a strong factor in Missouri Congregationalism and occupies a position of increasing importance.

Bequests and Other Gifts

EXETER, N. H., First Sunday school, Rev. W. L. Anderson. From Dr. Abner L. Merrill of Boston, a native of Exeter who now spends part of the year there, \$2,000, in token of his affectionate remembrance of the service the school rendered him in his youth.

Suggestive Features or Methods

BOSTON, MASS., Berkeley Temple, Rev. A. A. Stockdale. Corner Stone Class of young men, with practical topics for discussion.

BRISTOL, CT., Rev. C. B. Moody. Men's Union formed, growing out of Young Men's Bible Class. Plan centers around Bible study, with address and study on alternate Sundays.

DEN MOINES, IO., Plymouth, Rev. F. W. Hodgdon. Men's Club organized with 40 members to discuss questions of Christian citizenship. Leader, J. S. Trigg, editor Register and Farmer; first speaker, Harvey Ingham, editor Register and Leader, on Non-Material Factors in the Progress of Civilization.

GEORGETOWN, MASS., First, Rev. W. F. Low. Japan Day lately observed, pastor preaching on The Conflict of Civilization. In the evening Prtn. F. W. Alexander read paper on Education in Japan, and meeting was thrown open to congregation.

KANSAS CITY, MO., First, Dr. Alex. Lewis. Blank request for calling, to be signed, proper item checked, and slip placed in collection plate:

Please call at once Soon Reason:
Sickness Bereavement Strangers
Name.....
Address.....

NEW BEDFORD, MASS., North, Rev. F. E. Ramsdell. Vesper services, with selections for organist and choir, illustrated hymns for congregation and sermon or lecture by pastor. Attendance increased in two months from 125 to over 800. Subjects include:

God's Wonders in the Sky.
Story of the Flowers.
Abraham Lincoln—Patriotic Service.
The Prodigal Son.
The Voice of Many Waters—the Glory of Niagara.
Quo Vadis—Story of the Christian Martyrs.
Hoffman's Life of Christ.

NEW MILFORD, CT., Rev. F. A. Johnson. Annual supper of young men's Bible class, when seventy-five young men sat at tables laden with good things. After supper addresses were made by their teacher, Seymour S. Green, Supt. C. B. Marsh, Rev. Messrs. Louis F. Berry, T. J. Lee and the pastor.

OAK PARK, ILL., Second, Dr. Sydney Strong. Giving Syndicate of 45 members last year; each agreeing to pay a given sum during the year, only 20 per cent. of which to be called for in a single month. These gifts constitute a fund, from which its executive committee provide for extra calls for help not included in current expenses or in benevolence schedule covering 17 objects. Aim of syndicate for 1906: 100 members and \$2,000. Intended to obviate necessity for special appeals in church.

ORANGE, MASS., Rev. J. K. Moore. Young Men's Debating Society organized, A. R. Simpson, president.

PUEBLO, COL., Rev. F. J. Bruno. Men's association organized, W. A. Balcom, president.

RAPID CITY, S. D., Rev. S. G. Butcher. Annual meeting is made reunion for all the families of the church, those from the country driving in and old and young enjoying a hearty supper and social

Continued on page 377.

The Greatest Sermon in History

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic March 18-24. Christ's Life. III. His Summary of Conduct; The Sermon on the Mount. Matt. 5, 6, 7.

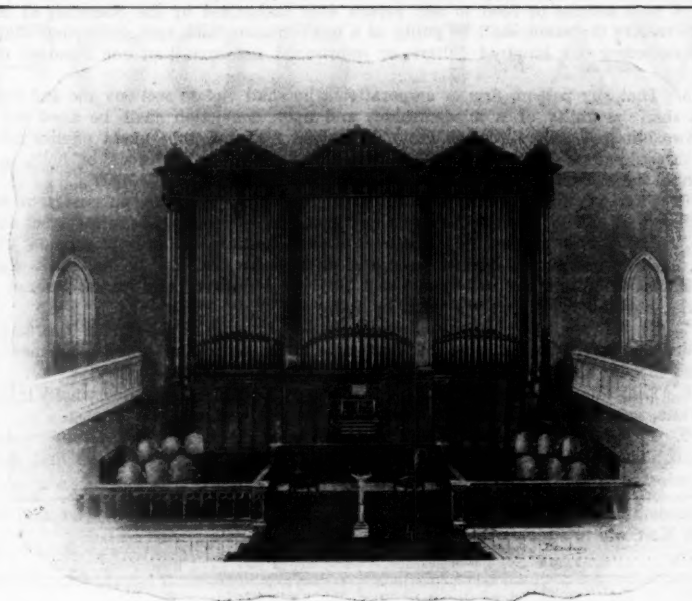
The center of the Christian landscape. We all know mountain heights that tower far above their companion peaks. If we are traveling in their vicinity they look down upon us from almost every turn in the road. Their glistening heights challenge us to scale them. They dominate the entire landscape. It is not otherwise with this great sermon of Jesus. Some of its precepts are to a degree paralleled in earlier sacred writings, but, as a whole, it stands distinct and supreme among the ethical teachings that have ever been given to the human race. And, somehow or other, it dominates human thought today as never before. Whatever social changes and upheavals are before us, there stands the Sermon on the Mount, majestic, inspiring, and every year sees a lifting of the level of human conduct everywhere toward these shining summits.

Ways of ascent. Just as one can scale a great mountain by several paths, so we can climb by different paths to the heights Jesus would have us reach, for this remarkable sermon touches our life at countless points. It is so specific, too. We can take one section of it as a goal today and another tomorrow, and still a third on the day after tomorrow. We can exercise ourselves religiously according to its directions, we can govern our business endeavors by its injunctions, we can apply the measuring rod of Jesus' ideals to our inner judgments and motives. If we are resentful or ostentatious in our piety, or trying to drag along with one foot in the church and the other in the world, or if we are fearful about getting tomorrow's daily bread, or if we hate our brother or have cheated him, we can find, if we are ready to find it, some definite admonition, which, if we live up to, will mark us as Christ's pupil.

Have we ever tried to practice carrying out this sermon by sections? Why not pick out at the beginning of the day, half a dozen verses from the sermon, or even one or two, and try to put them in practice?

The guide and helper. But mountain climbing at the best is arduous labor and most people need the help of extra guides if they would get very far above sea level. Jesus did not mock the world by setting up a standard and then leaving men to achieve it as best they could. As we follow up his teachings in later portions of the Gospels we find how frequently he emphasized the supreme need of personal relations to him, the sharing of his very life, a reliance upon his ever-present help. Not long ago a daily paper asked prominent men to tell through its columns what was Jesus' greatest gift to the world. One man of national reputation replied, "The Sermon on the Mount" and another, now the governor of Massachusetts, answered, "Himself." The former gift without the latter would have been a kind of mockery of our hopes. He is the first preacher and the last one too, who practiced precisely and to the utmost what he preached. What he did in the three years after he came down from the Mount illuminated and interpreted that body of teachings. He became so thoroughly identified with us that he can convey to us constant and definite help.

Read in connection with this subject that helpful little book by Dr. Charles H. Parkhurst entitled *The Swift Guide*. If we are going to take this Sermon on the Mount seriously, if we are going to do our share toward embodying its principles in the laws of the nation, customs of society and the processes of business, we must take hold of the hand stretched out to help us as we toil up the steep ascent.



NEW ESTEY PIPE ORGAN

FIRST BAPTIST CHURCH

BRATTLEBORO, VT.

EIGHT SPLENDID TRAINS

The Overland Limited

Electric lighted. Less than 3 days Chicago to San Francisco and Portland. Chicago, Union Pacific & North-Western Line daily.

The Los Angeles Limited

Electric lighted. Every day in the year to Pasadena and Los Angeles. Chicago & North-Western, Union Pacific and Salt Lake Route.

The China & Japan Fast Mail

Daily Chicago to San Francisco, Los Angeles and Portland. Chicago, Union Pacific & North-Western Line.

The Colorado Special

Only one night to Denver. Chicago, Union Pacific & North-Western Line.

The North-Western Limited

Electric lighted. Daily between Chicago, Minneapolis and St. Paul.

The Duluth-Superior Limited

Electric lighted. Daily, Chicago to Superior and Duluth.

The Peninsula Express

Daily to the Lake Superior Iron and Copper country.

The North Shore Special

One of nineteen daily trains between Chicago and Milwaukee.

Other fast trains to Illinois, Iowa, Wisconsin, Northern Michigan, Minnesota, North and South Dakota, Nebraska, Wyoming and the Black Hills.

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Federated Effort in Rhode Island

BY REV. JAMES C. ALVORD, WOONSOCKET
State Consulting Editor

John Fiske insists with persistent reiteration that Rhode Island stands out from the start conspicuous in New England history as the home of religious tolerance and is second only to Pennsylvania in brotherly love. The way creed-walls tumble to wreck and ruin in this brisk air has been evidenced of late by a number of important happenings.

Perhaps nowhere has the movement toward wide federation of the churches met quite so hearty a response. The secretary for New England was chosen from the Providence pastors and, though pitching his summer tent in the charming wilderness which he pictured in the last Out-of-Doors Number of *The Congregationalist*, still calls Providence his home. The federation issues a helpful leaflet on Religious Education, compiled from the replies of sixty-four churches to questions sent broadcast last spring. The leading twelve denominations are represented in the response, while the *Church Messenger*, the organ of united Christian Endeavor, prints in its February number an article on the subject.

The Endeavorers have just begun to employ a field secretary, Mr. Merrick L. Streeter; and though the experiment is yet in its infancy, it promises large results. His recent union meeting at Woonsocket seems destined to resurrect the old local union, long since fallen into desuetude.

The Sabbath schools, too, have made a long step toward unity of action by hiring Mrs. C. E. Blake, an expert organizer, who will aid the state superintendent and give especial attention to grading the schools.

Perhaps the most remarkable evidence of all is the revival of interest in law enforcement now sweeping through the state. It began at Woonsocket, where there have been for several months spasmodic efforts to force the city government to take action against the "wide open" condition of affairs. There had been not a few strong protests from the pulpit and various petitions from the temperance societies reached the powers that be. Finally the Christian Alliance, an organization of all the Protestant pastors of the vicinage, appointed a meeting for the consideration of moral order, inviting the pastor of the Globe Congregational Church to present the matter in an address. The previous Sabbath the Catholic clergy, in a concerted attack, had denounced the Saturday night dances in Harris Hall—a building given the city by the late owner of the Harris Woolen Mill—which had become a disgrace to the community and attracted all the tough element from the surrounding towns. So the speaker presented a petition, signed by every priest in town, urging the city fathers to refuse further to let the hall for purposes so unseemly. This all the pastors present signed. But the Protestants went further, requesting that no such public dances be held in any city building and hinting a desire for law enforcement as to saloons. A number of additional sermons were preached with no uncertain voice, and the Protestant parsons, backed by hearty co-operation of the priests, waited on the mayor, desiring that the Sunday entertainments at the Opera House be stopped. This was instantly done, the dances were shut off and the "lid" clapped down over the Sabbath saloon. The manager of the theater wildly protested that he ran his entertainment solely for the moral uplift of youth, but the excuse fell on unheeding ears. At the same time the penny-a-peep exhibition of the hanging of Mary Rogers was swept off the street. There is wide satisfaction throughout the city, but also a feeling that a few good jail sentences may screw that lid on to stay a while.

The effort was crowned by a mass meeting in Harris Hall, advertised in Protestant and Catholic churches alike and attended by people of both, where the Congregational pastor presented earnest resolutions backing up the authorities in the good work already done and suggesting a desire for more! While realizing that eternal vigilance is the price of decency, the churches were rejoiced to hear Rev. A. B. Cristy, agent of the Rhode Island Temperance Union, announce at the mass meeting that, after a careful and secret canvass of the town that Sabbath afternoon, he was able to find but one suspicious evidence of liquor selling and not one drunken man. Across the line in Massachusetts, however, Blackstone and Waterford were doing a driving business, with shutters all up.

The good work has reached down to the southern

"The Original"

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends." The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

portion of the state. *Westerly*, as usual, is the banner town from a moral point of view, but *Pawtucket* is declared to be remarkably "dry." The mayor thereof is telling citizens in public speeches how he makes it so. This, too, is a result of earnest work by the clergy. The Methodist pastors have just appealed to the Providence authorities to close the open Sunday theater, and a conference, in which Bishops McViekar and Harkins represented the ecclesiastical sects, while Mr. Cristy stood for all the "plain clothes" churches, has just agreed to formulate some written plan of law enforcement, both as regards the Sabbath and the saloons, by which all the preachers will agree to stand and for which they may agree to struggle.

Still one more sign of the times comes up from *Pawtucket*, where the Protestant pastors have ar-

Continued on page 377.

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IN reply to inquiries regarding our company by persons desiring to open a savings account with us, prominent Merchants, Manufacturers, Clergymen, Physicians and Professional Men in all parts of the country have written to intending investors their experiences with us. These letters have been kindly shown to us and we have been permitted to publish same in booklet which we will send upon request. They should convince any person of our reliability and of the advantages gained by investing their savings to our care, upon which we pay 5% per year. Earnings reckoned for every day, no matter when received or when withdrawn. Under New York Banking Department supervision. Write for booklet and full information.

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Samuel O. L. Potter, A. M., M. D., M. R. C. P., London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College Physicians and Surgeons of San Francisco, Cal., in his "Hand-Book of Materia Medica, Pharmacy and Therapeutics," in the citation of remedies under the head of "Chronic Bright's Disease," says: "Mineral waters, especially the **BUFFALO LITHIA WATER** of Virginia, has many advocates." Also, under "**BUFFALO LITHIA WATER**" is highly recommended.

George Halsted Boyland, A. M., M. D., of Paris, Doctor of Medicine, of the Faculty of Paris, in the *New York Medical Journal*, August 22, 1895, says: "There is no remedy as absolutely specific in all forms of Albuminuria and Bright's Disease, whether **BUFFALO LITHIA WATER**, accompanied by a milk diet. In all cases of pregnancy, where albumin is found in the urine as late as the last week before confinement, if this water and a milk diet are prescribed, the albumin disappears rapidly from the urine and the patient has a positive guarantee against puerperal convulsions."

T. Griswold Comstock, A. M., M. D., of St. Louis, Mo., says: "I have often prescribed **BUFFALO LITHIA WATER** in Gouty and Rheumatic conditions and in Renal Calculi, accompanied by Renal Colic, and always with the most satisfactory results. In Renal Calculi, where there is an excess of Uric Acid, it is especially efficacious."

Medical testimony which defies all imputation or question mailed to any address.

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PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

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ASSIST NATURE.—There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

The Monthly Quota from Canada

A Hand to You

Your Canadian readers, I am sure, will join in hearty congratulations on your ninetieth anniversary. *The Congregationalist* is indispensable to our pastors, and few fail to take it. The circulation is also increasing in the churches, and I often hear its wider reading commended. More, I find frequent reprints of its articles in part or in whole in the Presbyterian, Baptist and Methodist journals, as well as in some of our regular newspapers. The common judgment here is that it is the leading denominational paper on the continent, and ranks with the best of those not serving any particular denomination. May your bow long abide in strength!

Union Once More

Several United States papers have given the impression that the doctrinal statement formulated at the conference for the union of Presbyterians, Methodists and Congregationalists will be the standard of the United Church. This I think very improbable. It is merely tentative and by no means satisfactory. There are too many platitudes, obsolete phrases and debatable doctrines raised to make it generally acceptable. My review of the conference for *The Congregationalist* stated that the document as it is would appeal to the more conservative element of the churches, though one could wish much of the phraseology changed; but that the final statement might be more satisfactory, while a general subscription, with provision for periodical revision, will mitigate some of its more objectionable features.

College and Churches

Montreal College has made an innovation in Canada in arranging for periodical study abroad for its professors. Leave of absence will be granted one year in eight, and Dr. Warriner will first enjoy the privilege. Frank J. Day, late of Sherbrooke, writes from Ox-

A NECESSARY EVIL

Experience of a Minister Who Tried to Think That of Coffee.

"A descendant of the Danes, a nation of coffee drinkers, I used coffee freely till I was 20 years old," writes a clergyman from Iowa. "At that time I was a student at a Biblical Institute and suddenly became aware of the fact that my nerves had become demoralized, my brain dull and sluggish and that insomnia was fastening its hold upon me.

"I was loath to believe that these things came from the coffee I was drinking, but at last was forced to that conclusion and quit it.

"I was so accustomed to a hot table beverage and felt the need of it so much, that after abstaining from coffee for a time and recovering my health, I went back to it. I did this several times, but always with disastrous results. I had about made up my mind that coffee was a necessary evil.

"About this time a friend told me that I would find Postum Food Coffee very fine and in many respects away ahead of coffee. So I bought some and making it very carefully according to the directions, we were delighted to find that he had not exaggerated in the least. From that day to this we have liked it better than the old kind of coffee or anything else in the way of a table drink.

"It's use gave me, in a very short time, an increase in strength, clearness of brain and steadiness of nerves; and sleep, restful and restoring, came back to me.

"I am thankful that we heard of Postum and shall be glad to testify at any time to the good it has done me." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

ford of the great facilities enjoyed in the old land, and particularly in Scotland. R. J. Drysdale of Georgetown is planning prolonged post graduate studies in the United States.

Mr. and Mrs. Currie of Chisamba, Africa, have been speaking in Montreal and other places with fine results in our churches. Winnipeg, Central, has opened its enlarged auditorium, now capable of accommodating 2,200 people. Another pastor, D. M. Solandt of Kingston, is likely to leave us for the United States, where two of his brothers are already ministers. Rev. Messrs. G. A. MacKenzie and W. D. Windross of Bethel and Calvary Churches, Kingston, are uniting in special services. Rev. R. K. Black of Granby, Que., received many congratulations and a "loving cup" on reaching his eightieth birthday. He is one of Canada's most honored ministers and a brother of Mr. C. R. Black, treasurer of the Home Missionary Society. Rev. Joseph Unsworth, Toronto, another veteran beloved, will pass his seventy-ninth birthday this month. The churches generally are in fine heart, and the financial triumph gives promise of a more important spiritual one.

Affairs of State

We are very happy over the British elections. One of Mr. Balfour's most earnest supporters, Sir Gilbert Parker, was a Canadian, but we can forgive him. Several other former Canadians figured in the contest, the Liberals, as a rule, going forward to victory, and the Tories to defeat. Congregationalism, too, was a great factor in the triumph, fifty per cent. of the Free Church candidates belonging to its churches and the ministers doing yeoman service.

Our own Parliament is on the eve of reopening. The tariff commission will be ready with its report. Five months of traveling and inquiry have begotten the conviction that, apart from individual interests, the duties should be lessened rather than increased. In the legislatures, noticeably Ontario and Saskatchewan, there is hope that important amendments will be made in the liquor license laws.

A Memorial

The memory of the late Charles Alexander of Emmanuel Church, Montreal, was again honored, Feb. 20, by the unveiling of a memorial tablet in the Boys' Home by Earl Grey, the governor-general of Canada. J. P. G.

Estimates of Men

J. D. ROCKEFELLER: Grand Master of the Golden Fleece.—*New York Times*.

THEODORE ROOSEVELT: An expert in the trend of popular feeling.—*Ex-Secretary of State Richard Olney*.

MARK TWAIN: You laugh with him now more from a sense of duty than a sense of the ridiculous.—*Jerome K. Jerome*.

ABRAHAM LINCOLN: He was a Hercules, not an Adonis. He was one of the men who marked the hours when others only found them.—*Gen. Horace Porter*.

WASHINGTON GLADDEN: In the movement of the last half century toward a more rational, a more human and a practical religion both in theological thought and in the activities of the Christian Church, Dr. Washington Gladden has been a recognized leader, courageous, illuminating, sane and broad minded.—*Lyman Abbott*.

BISHOP O'CONNELL: Future head of archdiocese of Boston; a man of unusual energy, zeal, brilliancy of intellect, courtesy, good judgment, firmness and executive ability . . . an eloquent preacher, a linguist, an accomplished musician and composer, a connoisseur of art, a progressive churchman, an indefatigable worker and a diplomat.—*The Pilot (B. C.), Boston*.

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Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

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With our Fashion Book and Samples, you can choose your style and material and express your own individual ideas as to how you wish your garment made.

We guarantee to make you a garment which will fit and become you. If you are not satisfied with it, send it back at once and we will refund your money.

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Shirt Waist Suits \$6.00 to \$20

Tailor-Made Suits \$7.50 to \$25

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Also a full line of the new "Pony" Coat Suits, Sailor Suits and demi-tailored Gowns.

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shall always be fresh, pure and reliable. Our free catalogue also contains a lot of valuable farm and garden facts. J. J. H. GREGORY & SON, Hartbeeshead, Mass.

GREGORY'S SEED CATALOGUE FOR 1906

Reduced Freight Rates ON HOUSEHOLD GOODS to and from Colorado, California, Washington, Oregon, etc. For full particulars address Bekins Household Shipping Co., Desk B, 95 Washington St., Chicago, Ill.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Federated Effort in Rhode Island

[Continued from page 375.]

ranged an unusual series of services for the Lenten season, during which Bishop McVickar has agreed to preach in the First Congregational Church and Rev. Frank J. Goodwin is to officiate in one of the Episcopal pulpits. Surely "the world do move!"

Around the state the fad of the hour is the "club" for men, and the last touch of fashion is added to each one by an address from the eloquent lips of Governor Utter. They all demand him. Rev. J. J. Woolley of Pawtucket makes the break in the regular program by announcing a graduate department in his cradle roll. Park Place Church was ever the place for children, and Mr. Woolley has lived to baptize generations and see them issue, through his Young People's Society, into parenthood and pillarship. The new department is to be missionary.

Rev. Byron Gunner has just resigned from Union Church, Newport, which will sadly miss his joyous presence. As pastor of this parish for eight years he has bravely met the conditions of a "summer-visitor church," where the work of the congregation varies so widely between the seasons. With his faithful and devoted wife he has proved a tower of strength, keeping the parish wide awake, himself abreast of the times and earning no small renown by his clever poetic effusions. He has added an element of strength to the association of the pastors of the state by his original views of life and his ready pen, as well as by his constant presence.

Church and Ministerial Record

[Continued from page 373.]

time together. Center seats are taken out, rugs spread, rocking chairs brought in and little red kindergarten chairs set around for the wee ones. REDLANDS, CAL.—Rev. J. H. Williams and A. W. Palmer issue this card of invitation:

STRANGER'S CARD

The pastors of this church are glad to meet any who wait at the close of the service. If you will sign this card and place it in the contribution basket they will be pleased to call on you. If you have come to Redlands for an extended visit or to reside permanently we invite you to make this your "church home."

Name.....
Address.....

RUTLAND, MASS., Rev. J. A. Solandt. Young men of church gave entertainment and supper for benefit of parsonage fund.

SALEM, MASS., *Tabernacle*, Dr. D. S. Clark. Ye Greate Concerte by "Ye Little Olde Folkes" given in aid of the Sunday school by its younger members.

SAVANNAH, GA., *First*, Rev. W. L. Cash, celebrated centennial of William Lloyd Garrison, assisted by students of Beach Institute (A. M. A.).

SOUTH HADLEY FALLS, MASS., Rev. F. E. Butler, has adopted free pews, raising money by weekly pledges.

SPRINGFIELD, VT., Rev. A. C. Ferrin. Fine order of service, including Devotion, Scriptural Call to Confession and Confession of Sins, Prayer, Praise, and this Confession of Faith and Consecration:

I believe in God our Father, who made the natural world beautiful and good, and is working to make the life of man holy and happy.

I believe in Jesus Christ our Saviour, who is the supreme revelation of that life of love which is the will of God and the salvation of men.

I believe in the spirit of Christ in the hearts of his followers as the present, divine power for the redemption of the world from sin and the establishment of the kingdom of God.

Believing this . . . and renouncing all that I know to be wrong, I devote myself to the upbuilding of God's kingdom in my own heart and home and life, and in the hearts and lives of others.

STRATFORD, CAN., Rev. J. P. Gerrie. At a recent monthly missionary prayer meeting Dr. Horton's new book, *The Bible a Missionary Book*, issued by the Pilgrim Press, was reviewed.

WESTFIELD, MASS., *Second*, Rev. W. C. Gordon. Men's Club of 180 members enthusiastically organized, with Lewis B. Allyn, president. Its object: to promote advancement of members, to increase efficiency of church services and render practical assistance to its community. Fish supper prepared and served by the men.

WEST SPRINGFIELD, MASS., *Mitineague*, Rev. A. M. Spangler. Church Army, composed of children from five to 15, who agree to attend service Sunday morning, has 87 members, seven of whom did not miss a Sunday last year. Each was rewarded with a handsome silver pin representing an open Bible, with the letters M. C. C. A. Average attendance of the members, 83 per cent.

WORCESTER, MASS., *Park*, Rev. I. L. Wilcox, adopts envelope plan of raising current expenses and makes its pews free.

Is not making others happy the best happiness?—Ariel.

Pastoral Transfers

For twenty-four years the delightful rural parish of North Branford, Ct., has enjoyed the ministry of Rev. Franklin Countryman, who now goes to the granite-working shore town of Stony Creek, with its fine new stone church and growing constituency. Besides being an able and successful pastor, he has made his influence felt far beyond the bor-

ders of the town. As chaplain of the state Grange and prominent in other social and fraternal bodies, as for long the faithful registrar of the New Haven Association and also of the Consociation, as literary lecturer and conference speaker, he is known and esteemed. While pressure was strong to keep him in his old church, the larger community is content to have him remain within its borders. W. J. M.

31 Boxes of Gold

300 Boxes of Greenbacks

For the most words made
up from these letters

Y - I - O - Grape - Nuts

331 people will earn these prizes.

Around the fireside or about the well-lighted family reading table during the winter evenings the children and grown-ups can play with their wits and see how many words can be made.

20 people making the greatest number of words will each receive a little box containing a \$10.00 gold piece.

10 people will each win one box containing a \$5.00 gold piece.

300 people will each win a box containing \$1.00 in paper money and one person who makes the highest number of words over all contestants will receive a box containing \$100.00 in gold.

It is really a most fascinating bit of fun to take up the list evening after evening and see how many words can be added.

A few rules are necessary for absolute fair play.

Any word authorized by Webster's dictionary will be counted, but no name of person. Both the singular and plural can be used, as for instance "grape" and "grapes."

The letters in "Y-I-O-Grape-Nuts" may be repeated in the same word.

Geographical names authorized by Webster will be counted.

Arrange the words in alphabetical classes, all those beginning with A together and those beginning with E to come under E, etc.

When you are writing down the words leave some spaces, in the A, E, and other columns to fill in later as new words come to you, for they will spring into mind every evening.

It is almost certain that some contestants will tie with others. In such cases a prize identical in value and character with that offered in that class shall be awarded to each. Each one will be requested to send with the list of words a plainly written letter describing the advantages of Grape-Nuts, but the contestant is not required to purchase a package. These letters are not to contain poetry, or fancy flourishes, but simple, truthful statements of fact. For illustration: A person may have experienced some incipient or chronic ailment traceable to unwise selection of food that failed to give the body and brain the energy, health and power desired. Seeking better conditions a change in food is made and Grape-Nuts and cream used in place of the former diet. Suppose one quits the meat, fried potatoes, starchy, sticky messes of half-cooked oats or wheat and outs out the coffee. Try, say, for breakfast a bit of fruit, a dish of Grape-Nuts and cream, two soft-boiled eggs, a slice of hard toast and a cup of Postum Food Coffee. Some amateur says: "A man

would faint away on that," but my dear friend, we will put dollars to your pennies that the noon hour will find a man on our breakfast huskier and with a stronger heart-beat and clearer working brain than he ever had on the old diet.

Suppose, if you have never really made a move for absolutely clean health that pushes you along each day with a spring in your step and a reserve vigor in muscle and brain that makes the doing of things a pleasure, you join the army of "plain old common sense" and start in now. Then after you have been 2 or 3 weeks on the Grape-Nuts training you write a statement of how you used to be and how you are now. The simple facts will interest others and surprise yourself. We never publish names except on permission, but we often tell the facts in the newspapers and when requested give the names by private letter.

There is plenty of time to get personal experience with Grape-Nuts and write a sensible, truthful letter to be sent in with the list of words, as the contest does not close until April 30, 1906. So start in as soon as you like to building words, and start in using Grape-Nuts. Cut this statement out and keep the letters Y-I-O-Grape-Nuts before you and when you write your letter you will have some reason to write on the subject, "Why I owe Grape-Nuts."

Remember 331 persons will win prizes, which will be awarded in an exact and just manner as soon as the list can be counted after April 30, 1906. Every contestant will be sent a printed list of names and addresses of winners on application, in order to have proof that the prizes are sent as agreed. The company is well known all over the world for absolute fidelity to its agreements and every single one of the 331 winners may depend on receiving the prize won.

Many persons might feel it useless to contest, but when one remembers the great number of prizes—(331)—the curiosity of seeing how many words can really be made up evening after evening and the good, natural fun and education in the competition, it seems worth the trial; there is no cost, nothing to lose and a fine opportunity to win one of the many boxes of gold or greenbacks.

We make the prediction that some who win a prize of gold or greenbacks will also win back health and strength worth more to them than a wagonful of money prizes.

There are no preliminaries; cut out this statement and go at it, and send in the list and letter before April 30, 1906, to Postum Cereal Co., Ltd., Battle Creek, Mich., and let your name and address be plainly written.

Current Evangelism

Mr. Haynes in Maine

Rev. Charles S. Haynes and Mrs. Haynes of Nashua, N. H., sent to us from the Evangelistic Association of New England, have just closed a successful series of four weeks' meetings at Farmington Falls and New Sharon. At Farmington Falls fifteen were converted and at New Sharon thirteen. The former church was revived and quickened.

Mr. Haynes is an earnest preacher and worker. Many who would not otherwise come to such meetings are drawn by Mrs. Haynes's moving songs.

At Farmington Falls, as a result of the meetings, a Y. P. S. C. E. was organized with twenty-five active members and a Junior Society with nineteen.

J. C. YOUNG, Pastor.

A Fruitful Movement in Ohio

Sixty-two persons united with the Congregational church at Barberton, O., in February, 57 on confession, making the total membership 123. These accessions represented 37 families—in several instances entire families. This harvest was the result of union meetings in which eight churches joined for three weeks, and a two weeks' meeting conducted by the pastor, H. A. N. Richards, assisted by Rev. John Stapleton of Cleveland. Rev. J. P.

A PERFECT HAND

How Its Appearance Became Familiar to the Public.

The story of how probably the most perfect feminine hand in America became known to the people is rather interesting.

As the story goes the possessor of the hand was with some friends in a photographer's one day and while talking, held up a piece of candy. The pose of the hand with its perfect contour and faultless shape attracted the attention of the artist who proposed to photograph it. The result was a beautiful picture kept in the family until one day, after reading a letter from some one inquiring as to who wrote the Postum and Grape-Nuts advertisements, Mr. Post said to his wife, "We receive so many inquiries of this kind, that it is evident some people are curious to know. Suppose we let the advertising department have that picture of your hand to print and name it 'A Helping Hand.'" (Mrs. Post has assisted him in preparation of some of the most famous advertisements.)

There was a natural shrinking from the publicity, but with an agreement that no name would accompany the picture its use was granted.

The case was presented in the light of extending a welcoming hand to the friends of Postum and Grape-Nuts, so the picture appeared on the back covers of many of the January and February magazines and became known to millions of people.

Many artists have commented upon it as probably the most perfect hand in the world.

The advertising department of the Postum Company did not seem able to resist the temptation to enlist the curiosity of the public, by refraining from giving the name of the owner when the picture appeared but stated that the name would be given later in one of the newspaper announcements, thus seeking to induce the readers to look for and read the forthcoming advertisements to learn the name of the owner.

This combination of art and commerce and the multitude of inquiries furnishes an excellent illustration of the interest the public takes in the personal and family life of large manufacturers whose names become household words through extensive and continuous announcements in newspapers and periodicals.

Reidinger of Cleveland aided the pastor in reception of members. H. A. N. R.

Nebraska's Systematic Campaign

The evangelists working under the special approval of the State Advisory Board are Messrs. M. H. Lyon, George H. Williams and Lincoln McConnell (Methodist). Mr. Lyon has been laid aside for a few weeks by throat trouble, but resumes work in the state, I think at Albion, about this time. Mr. Williams has recently been at Franklin, where there were over a hundred adult conversions, including forty-four students and many men. He has just closed a meeting at Weeping Water of even greater power, where many prominent business men were reached. He goes next to a third academy town, Chadron, and as revival interest already exists, we feel sure of large results. Mr. Williams is his own singer, and conducts a less expensive campaign than some others, but he plows deep and seems never to fail of abundant fruit. He is warmly commended by the most thoughtful people where he has labored. Mr. McConnell is a new man with us, coming from Atlanta, Ga., but he has held meetings of great power at Hastings and Lexington, and now seems to be having large success at Edgar, where he has just raised \$1,640 for gymnasium and library. He is a Methodist, but of spirit so catholic and methods so sensible that the board is glad to recommend him for union work as it has opportunity. At all the above points except Weeping Water the meetings have been union. At Lexington there will be about 250 additions to the churches, but there is no Congregational church either there or at Edgar.

J. W. COWAN,

Committee on Evangelistic Work.

Continued Revivals in Minnesota

When the Chapman meetings were planned for St. Paul and Minneapolis it was hoped that the wide notice given through the public press of their beneficent results would lead to a general revival movement in the towns of the state. This expectation is being gradually fulfilled except that so far the movement does not seem to have reached very largely the northern half of the state.

For two years there has been revival interest in southern Minnesota to some extent. Such communities as Dawson, Madison and Redwood Falls held meetings which will prove historic as having revolutionized the community. Following the Chapman revival meetings in perhaps half of the communities of southern Minnesota, revival services have been held or are planned for soon. The city of Rochester, where Rev. C. H. Curtis is pastor, built a temporary structure covered with tar paper, but commodious and sufficient as a general auditorium for the people of the community. Evangelist Sunday stirred the community mightily. His fame as a baseball player always catches the young men of a community, and when he gathers them in his audiences he preaches the gospel with tremendous plainness. The city was greatly moved and from surrounding towns came delegates to the meetings. In this way the fire strayed to other communities in the southeastern part of the state. At Lambertton and Walnut Grove meetings will be commenced at an early day under Evangelist Fletcher.

In the northern part of the state Evangelist Fellows has concluded meetings at Morris and at Hancock with substantial results and leaves a new interest in spiritual things. At Morris the work is taken up by Evangelist Smith and promises to continue for some weeks. Austin, one of the largest places in southern Minnesota, Rev. F. E. Knopf, pastor, is planning for an extensive evangelistic campaign in the spring. So from all over the state come tidings of evangelistic work prosecuted or planned. In twenty-three years in

Continued on page 379.

Piles Cured

Without Knife or Instrument

Sample Package Free so That We Can Prove it to You.

"Every morning, for over twenty years I never went to the toilet without fear and trembling, and I never left it without having suffered agonizing tortures. Many days I did not dare go at all, so much did I dread the terrible ordeal."



These are the exact words of a sufferer from piles and we hear the same thing almost every day. It voices the sentiments of hundreds of thousands of others in this country today, for it is estimated that of every ten persons we meet in church, the street, or the theater, seven are affected with piles.

Martyrs and needless martyrs, too, for since the discovery of the marvelous Pyramid Pile Cure no one need suffer one moment longer. There is now no excuse for having piles and if you continue to suffer from them you do not deserve a particle of sympathy, considering the chance we give you to prove it to your own satisfaction wholly free of cost to you.

Here is a typical case: Mr. Benjamin Shaw, Postmaster of Bland, New Mexico. He had suffered from aggravated piles for years, and was upon the eve of a serious surgical operation, believing that he had reached the limit, and that the operation offered the only possible means of relief and cure. Let us quote his own words in his letter of Oct. 31, 1905: "I was in great agony of mind and body. In the meantime, a gentleman told me of the virtue of your pyramid remedy. I fortunately found it at a drug store, and by the next morning I did not feel that an operation was necessary, and in three days I was able to return home, and a complete cure was accomplished to my great satisfaction and the surprise of the physician."

Send today to the Pyramid Drug Company, 2039 Pyramid Building, Marshall, Mich., and get a sample package by return mail and then go to your druggist and get a box, the price of which is 50 cents, and get well without pain, trouble or cutting.

Are You DEAF?

I was deaf myself for 25 years. I perfected and patented a small, invisible ear drum in order to help my own hearing. It is called "The Way Ear Drum," and by the use of these drums I can NOW HEAR WHISPERS. I want all deaf people to write me. I do not claim to "cure all" cases of deafness, neither can I benefit those who were born deaf. But I CAN HELP 90 per cent. of those whose hearing is defective.

Won't you take the trouble to write and find out all about me and my invention? Tell me the cause of your deafness. Geo. P. Way, 303 Majestic Bldg., Detroit, Mich.

Current Evangelism

(Continued from page 378.)

Minnesota I have never seen any religious movement to compare in depth and extent with that now in progress.

In this connection it is interesting to testify as to results in material things growing out of the religious interest of last year. *Montevideo*, Rev. W. J. Brown, pastor, at the annual meeting took steps toward erecting a church building which promises to be the finest edifice in all that section. The salary of the pastor was increased, the Sunday school was nearly doubled over former years and the young people's society has grown in numbers and efficiency. I have mentioned this church specifically, but it stands as an example of reports coming from all directions where evangelistic meetings have been held. Money is forthcoming for needs that had long been felt. Enthusiasm in Christian work on the part of young and old is in evidence in these communities. Pastor after pastor has written or spoken of the year's work as surpassing in all branches the record of any former year.

Minneapolis.

R. P. H.

Tri-Unity in Worcester

Worcester believes now that there is such a thing under the sun as "safe and sane evangelism," for she has seen it; and, as of old, there is "great joy in the city." Last winter three churches—the First Baptist, Trinity Methodist and Old South Congregational united in a "tri-unity campaign" in which the pastors did the preaching. So delightful was the spirit and so helpful the results that it was agreed to unite again this winter, and Rev. Henry Ostrom of Indiana, one of Dr. Chapman's most successful helpers, was invited to lead. Scholarly, modest, dignified, yet with a passion for saving souls, for three weeks he preached the gospel with great power. Special features of his work were noonday addresses in shops and factories, theater meetings for men on Sunday afternoons, an eleven o'clock theater meeting immediately after the performance, an old folks' meeting, a Bible conference, attended by fifty pastors and many from other cities, last, but not least, a sunrise meeting on the last Sunday, when a thousand persons were present at seven in the morning. Great congregations were the rule, the one stormy night finding the church well filled. Each theater meeting gathered 1,800 men, and on the last night two overflow meetings were crowded, while the Old South Church was filled with three successive congregations, many standing in the rain for an hour waiting for admission.

As to results: best of all, the demonstration of "sane" evangelism, so that now the whole city is saying, "Let us have more of it." A demonstration also of practical unity and its value. A sweetened, deepened tone in the life of the churches, many backsliders recalled, many for the first time confessing the Saviour. No attempt has been made to count cards or tabulate results; but pastors and laymen alike are sure that "the kingdom of heaven has come nigh."

Mention should be made of the delightful singing and efficient leadership in song of Mr. John P. Hillis, for four years associated with B. Fay Mills—now for several years with Dr. Ostrom. Of the latter it need only be said that without vituperation, without scolding the church, without attacking the city government or questionable amusements, or

Higher Criticism, without use of slang or debatable rhetoric, but with the evident power of the Holy Spirit he preached Jesus Christ—"a very great Saviour for very great sinners." After spending a day in the city, Dr. Parkhurst, in *Zion's Herald*, advised every Methodist clergyman who could possibly do so, to go to Worcester and "learn how to conduct a revival." There is a right way to do it!—would that we Congregationalists might learn it!

F. J. V. H.

Union Movements

PROPOSED UNION OF INDIANAPOLIS CHURCHES

Plans are well under way for the union of Plymouth, Mayflower and North Churches in Indianapolis. North has been pastorless for some time. Rev. A. J. Francis has resigned the pastorate of Mayflower Church and Rev. Harry Blunt of Plymouth will offer his resignation as soon as definite plans for the union are consummated. A joint committee has been appointed by the three churches to consider questions of creed, property and polity and there seems to be no dissenting voice to the proposition for union. This will give Indiana one strong church in its capital city.

O. L. K.

IN OTHER CITIES

Dr. E. W. Bishop of South Church, Concord, N. H., believes that "the great church work of the twentieth century is to be the union of Christendom." To secure the mutual knowledge and understanding essential for such a consummation, he has arranged a series of nine Lenten vespers services which afford representatives of eight denominations a chance to tell why each belongs to his chosen communion. At the close Dr. Bishop answers the question, Why am I a Christian?

First Church, Marietta, O., has approved the plan to federate the Protestant churches of that city and appointed a committee to further the movement.

Biographical

HON. CHARLES J. HOLMES

Central Church, Fall River, Mass., is deeply bereaved by the death, Feb. 26, of Deacon Holmes, one of its oldest and most prominent members and one of the principal citizens. For more than fifty years he was treasurer of the Five Cent Savings Bank of Fall River. He filled many important positions of trust in the city and state, including membership in both houses of the Massachusetts legislature and directorships in various business and charitable organizations. As a corporate member of the American Board, a senior deacon for more than twenty years, a Bible class teacher and a wise counselor at all times he has long been a vital part of the life of Central Church, loved and honored by all.

The funeral services in the church, March 1, were conducted by the pastor, Rev. Clarence F. Swift, and former pastors William A. Knight and Elbridge Mix, a large number of clergymen and citizens of Fall River and other cities and towns being present. At the communion service last Sunday a tender memorial tribute was adopted by the church.

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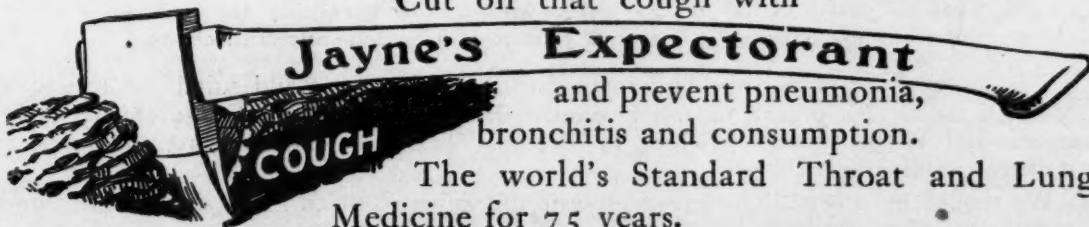
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